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DEVOTED TO THE INTERESTS
OF THE COLORED RACE.

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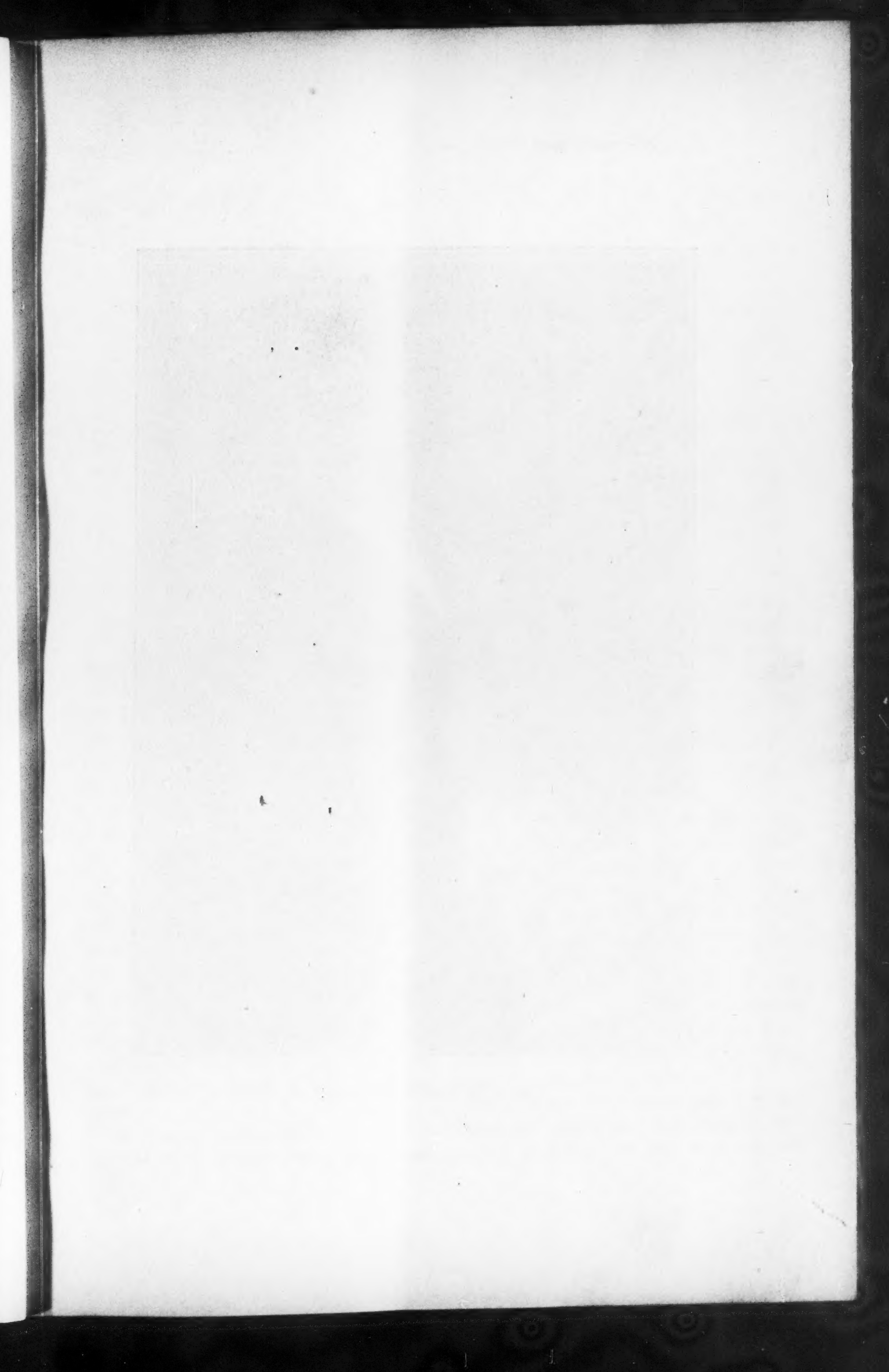
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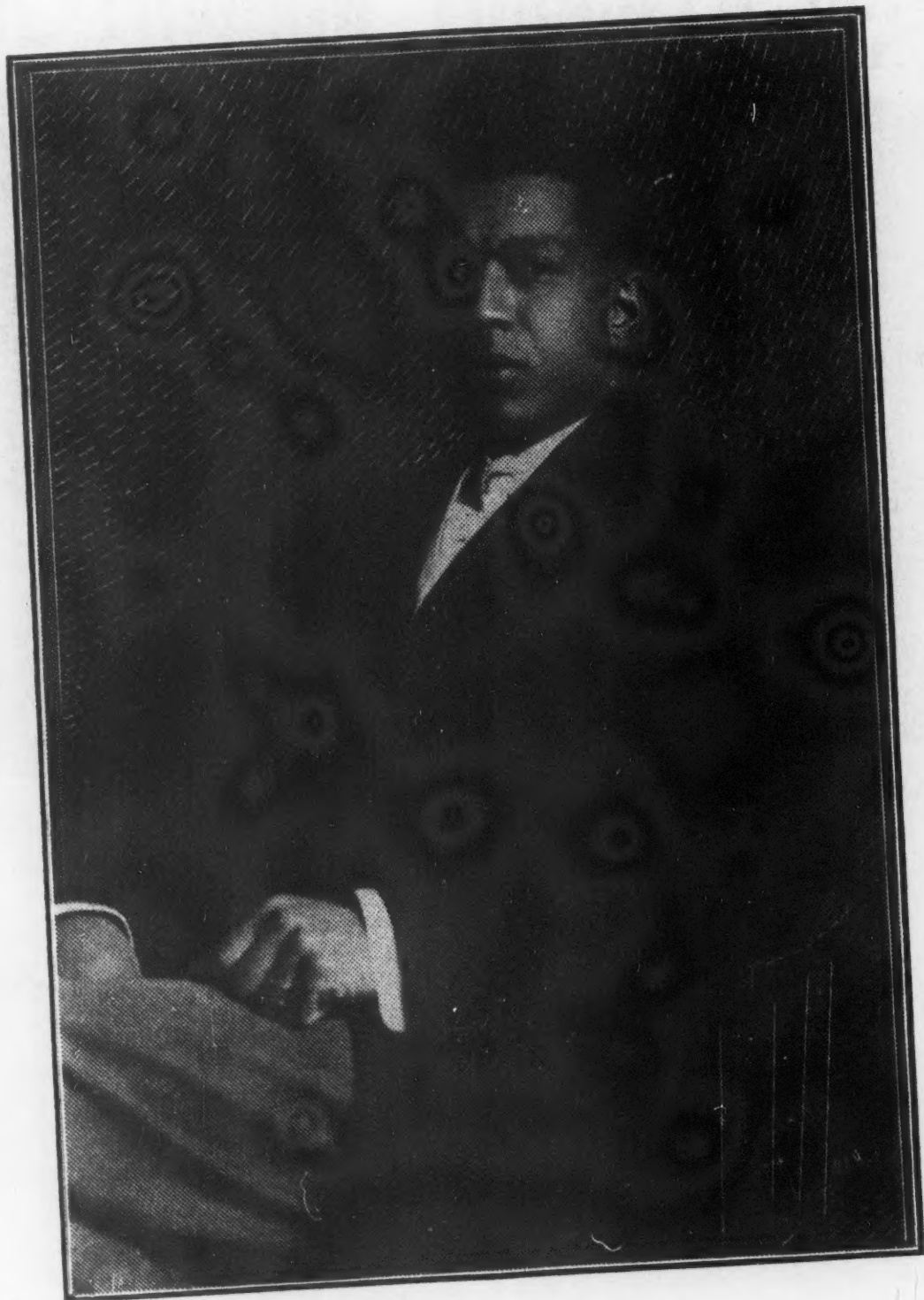
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THE COLORED AMERICAN MAGAZINE

VOL. XV.

JANUARY, 1909

NO. 1

THE MONTH

STRUCK DUMB BY ELECTION RETURNS

The election returns of November last have done more than establish the fact of Taft and Sherman's election by a large plurality—almost a ground swell; they have struck dumb as oysters those loud mouthed colored brethren, who were shouting for Bryan. Bishop, Walters, Trotter and Waldron have not been heard from since the election. They have gone "way back and set down" hard. We do not blame them for going to the rear. They may have thought themselves in the right by trying to get Bryan in the White House, but while we may admire their courage, certainly we have a poor opinion of their political judgment. The Republican party is sadly direlict in its duty to the Negro, it is true, but how can any sane person figure out any better treatment from the Democrats.

But now it is all over we shall all try to make a long pull and a strong pull

for the best interest of the race, and forget the past. We must not let our political opinions cause us to lose sight of the fact that the race needs the best efforts of every capable Negro.

FROM THE NEW YORK AMERICAN

"NEGRO TROOPS ARE BETTER THAN
WHITE."

Extraordinary praise of the superiority of colored troops over white is contained in two remarkable annual reports made public by Superintendent Scott, of the West Point Military Academy and by Adjutant General F. C. Ainsworth, today.

Whatever may be the attitude of the other communities toward the colored troops in the United States Army, says Colonel Scott, in substance, West Point has only words of praise for them.

"The cavalry detachment (colored), declares the report, has continued its excellent showing and has demonstrated

still further the advantages of colored over white men for this duty," says the West Point Colonel. "There is a waiting list now and only men having former service and very good and excellent records are accepted."

General Ainsworth, in his report to the Secretary of War, points out the significant fact that of the white troops, 4.75 per cent were reported as deserted, while only 0.57 per cent of the colored men in the service deserted. Another fact General Ainsworth has demonstrated is that "in Spring a young man's fancy lightly turns" away from the army, leading to more desertions in April, May and June, at least in 1908, than in any other months of the year. As the result of the riding tests ordered by the President, nineteen officers were placed on the retired list.

ARE THE CHURCHES FOR THE POOR?

We hear a great deal from the pulpit about love, charity, and helping the poor, and the example of Christ is held up as a model, but after all, to the man up a tree, most of this is mere theory and peters out more as the subject of a pleasing essay than practical benefit, except to those who are present. In the first place the poor are seldom seen at church. They do not go because the church atmosphere is too high for them in many ways. They cannot dress in accordance with the regular order of things at churches, and instead of the churches coming down to the poor every minister is pleased to remark as to what a fine dressed and intelligent congregation he has. So that the churches are more and

more becoming centres where religious essays are read, and the church-goers made to feel happy over the thoughts of sometime wearing the golden slippers in the gold paved streets of the New Jerusalem. Some good may be done, however, on the theory that those who feel right impulses may live the Christ life among the occasional poor with whom they come in contact. But the leaders in religion should busy themselves in getting the church back to the real poor, who need to be saved as much as the well-to-do. It is not the chief end of the church of God to afford as many soft snaps as possible to professional theologians, but to sacrifice to save the souls of the low as well as the high.

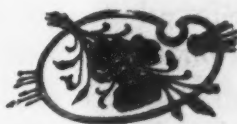
WOMAN SUFFRAGE

The women suffragists of England have so persistently demanded recognition in England that it is reported by the newspapers that the ministry will propose a bill favoring woman suffrage, before parliament. This professed favorable attitude may have been induced by the refusal of the women to listen to any other word but "yes" to their loud and vehement requests. Many of them appeared at a certain meeting in prison garb and recited the hardships and suffering they had endured in the prisons from which they had been recently released. The sight of these produced a panic among the other suffragists and the "mere man" who was attempting to address them could not proceed on account of the din and noise. It looks as if the English women were going to do

it whether the men want them to or not. And their American sisters have taken up the slogan and recently evoked from President Roosevelt his opinion on the subject, which was in effect, that he did not oppose the right of woman to vote, but thought the time had not come yet, and that her presence in the homes properly rearing her children, was more necessary at present than voting. One thing President Roosevelt might have observed as characteristic of the usual woman suffragist and that is, that they generally have no children themselves, but want to be "chief cooks," as it were, in passing laws for women who do have children and are not busying themselves about voting. We note that several of the preachers are siding with the women suffragists, but when we recall that about two-thirds of the average minister's congregation are women we are not surprised at this. If some of the ministers who preach to big hats and models of fashion are not for woman suffrage, it strikes us they had better get on the band wagon at once. But the more woman becomes manly in her tastes, the more man doesn't want to be bothered with her, and the less marriages we will have and the more divorces of those who are already married.

JIM CROW MORTGAGE FOR NEGROES

Those familiar with the mortgage system in New York know that property in Negro neighborhoods often gets a black eye when a mortgage is wanted on it. Many of the institutions that lend money will not even consider an application if presented for a loan on property occupied by Negroes or in a Negro neighborhood. All property is supposed to have some value but these institutions would appear to have it understood that Negro property has no mortgagable value with them; and this too when it is generally admitted that Negro tenements rent for from ten to twenty per cent more in proportion than white ones. In other words Negro mortgages are "Jim Crowed." This is a species of prejudice that works hardships on prospective Negro property holders. There are some Gentile institutions and individuals, and many Hebrews, who lend money on Negro property in New York, otherwise, Negroes would own but little property themselves and whites who are willing to rent to them would be in default. So we may thank the Jew and the well disposed Gentile for this blessing and praise the good Lord for putting it into their hearts not to allow some prejudiced whites to have full sway with their nefarious "Jim Crow" mortgage system.



The Institutional Church

By BISHOP A. GRANT, D. D.



HE demand for things practical has called forth practical thinking and practical endeavor from the world's great institution. Christianity being ready at all times "to speak to an opportunity," has not failed in this aggressive forward movement in the world's social and religious uplift.

After many trials, the Church has reached the conclusion that the Institutional Church* (so called for want of a better name) is to serve as the exponent of highest power in this tremendous work of human uplift.

ITS DISTINCTIVE FEATURES.

The Institutional Church has some very distinctive features in its administrative personnel. In the main, it is what other churches are, and then more. In essentials agreeing, but in particulars differing; in scope more comprehensive. It is a lighthouse with a turrent of continuous brilliancy; a lifeboat with a day and a night crew; it is an ever open college, as a Church, its altar is accessible every day, all day.

A SOCIAL UPLIFT.

All about this peculiar Church is found the social settlement with its every phase influenced by the principles taught by the Carpenter Philosopher, the Lowly Nazarene, the World's Messiah. In the



BISHOP A. GRANT, Kansas City, Kan.

clear demonstration of its principles, its motive power, the Church must be the center and not the circumference; for in reality when it comes to the development of the good, the beautiful, the true, the Church would be a decided misfit and pronounced failure if it finds itself other than a center. It cannot be a radius, it must be a center. It is in the social features that we find place for the boys' and men's club, the women's leagues and the girls' circle, etc.

Such work requires a wide-awake, consecrated pastor, possessed with a great social heart and yet ever finding place for deep study of social and economic conditions of a people.

The day nursery may be considered here as an important adjunct.

DAY NURSERY.

In the crowded city life, parents are forced to struggle for their livelihood. The Institutional Church proves of great assistance to them in this regard by caring for the little tots. The bath is there; the kindergarten is in operation; the gymnasium is open for men and women as well. Thus, day by day the Church cares for the physical man.

There is another very important thing that we often overlook; *i. e.*, the tenement visitation and instruction in domestic science. It is not my purpose to discuss it at length, but to emphasize the great need. With such a church, with such workers in a community you will see such workers in a community you will see moral leprosy, rickets, vermin, tuberculosis, etc., disappear. Thus the Church is enabled to preach the Gospel of the Human Body with effectiveness. The auditors better understand the text, I Cor. 3: 16, 17. "Know ye not that ye are the temple of God, and the spirit of God dwelleth in you?" If any men defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

In the crowded cities with their poverty and inability to combat dense ignorance, the Church is confronted with peculiar conditions. There are hundreds of the unchurched among the masses of

daily toilers. The question is often asked, "Why is it that the Church does not help them to be self-sustaining, instead of taking from them what they have?" This often is made as an accusation. The Institutional Church endeavors to overcome these obstacles by organizing Institutional Classes and day and evening schools.

INDUSTRIAL CLASSES

These classes furnish the ideas for tradesmen and seamstresses; and they do great good, they are useful. "The carpentry disciplines the mind, teaches neatness and trains in comparison; aids concentration of thought; awakens respect for manual labor. With this mental and physical equipment, one may easily come to the higher gift of spiritual training, and the New Testament will gain vividness as the boys realize that He who spoke the golden words, once labored like themselves amid the chips and shavings of the carpenter's bench. There is another thing which is very suggestive in the consideration of industrial training in its relation to the Church: two-thirds of the convicts in the penitentiaries of the United States are young men under thirty-five years of age, and over one-half of these young men never learned a trade." We use the above as an argument against the opponents of the Institutional Church plan.

There are also many other agencies or classes in this industrial work, *viz.*: kitchen, garden, cooking class, sewing classes. In all of the work of industrialism, the Church should be careful and shun every extravagant work and appli-

ance. I think that for carpenter work and all wood work generally, the Sloyd system is the best and most appropriate. Says one writer on the subject: "One aim, at least, of all true education is to forstall and provide against the difficulties of common life." Thus once more is preached the Gospel of hand. "Whatsoever thy hand findeth to do, do it with thy might."

NECESSARY FINANCE.

It is evident that quite a deal of finance is required to conduct a Church of the forward movement. Such an institution cannot be self-sustaining; first, because of its extensive charities, and secondly, because of its general environment. But I think that one of the best investments that can be made by any religious denomination is to invest in this Institutional Church, which brings interest for God Almighty seven days in the week.

In the presentation of this subject we have seen fit to leave the spiritual feature last. A feature that I feel is so often

made secondary.

SPIRITUAL ESSENTIALS.

In considering the things of spiritual necessity, we should not lose sight of the man. In selecting a preacher for this host, knowledge and adaptation should be considered. Observation and experience have proven that the man for this work must be consecrated, trained for this special work, untiring in devotion as well as physical energy. His is not a consecration for a day, because here lies the broadest conception of the mission of Church. In so many instances, "She has deemed the world a hopeless wreck, and herself commissioned to save out of it as many as possible, whom she is to land on the heavenly shore." But alas, I feel the Church is to save the wreck itself.

(b) EVANGELISM.

Speaking of the man and the agency once more. Let us bear in mind that the first principle is evangelism, the prime object is the saving of souls, the Church's only thought, the Church's only mission.

By BISHOP GEORGE W. CLINTON, D. D.

The Institutional Church is largely in its experimental stage among the colored people, but from the success of this latest venture of the Christian Church along the line of ministering to all the needs of the human family in the way of developing a well rounded christian character among other people and the good that

has been done by three experiments among our people. I am convinced that the Institutional Church is destined to have a fixed and substantial place among the future religious enterprises of and for the race. My limited personal knowledge concerning the operations of the Institutional Church makes it impossible

for me to give any definite information or helpful advice. I can, therefore, only hope to express an opinion as to the practicability of this modern endeavor of religious advancement.

The Negro Church has been and is still the truest friend and safest guide of the masses and all others in matters that concern the general welfare of the race along moral and spiritual lines. If the churches controlled and directed by race leaders can find a plan by which they be helpful along other spheres of race uplift and betterment; if the churches can assist in training the young along intellectual and industrial lines; if they can devise a plan by which they may help to make strong and useful men, prudent and practical women, they will find a means by which they shall greatly help in the general advancement of the race. To my mind the Institutional Church furnishes such an agency and should be heartily encouraged by the Negro Churches. It is hardly necessary for me to state that wise management and liberal support are indispensable considerations that must be kept before the minds of those who undertake the establishment and maintenance of an Institutional Church. Wherever a denomination has one or more strong churches and a large following it seems that the planning of an Institutional Church should be undertaken as soon as efficient management

can be provided.

Where it is found inconvenient for a single denomination to provide such a church, but conditions make it necessary that such an enterprise should be planted and maintained to give proper training and religious culture to the youth who can best be reached and helped through such an agency, I would suggest that the different denominations unite in providing such a church.

To such as are likely to say this would not be feasible I would answer that the tendency of the times in religious affairs as well as in secular business is toward fraternity and co-operation. The churches will show a lack of wisdom and foresight, yet they will show themselves out of harmony with the teachings and spirit of the great Head of the Church and lose a golden opportunity for doing good of the highest and most practical character, if they fail to encourage and foster the Institutional Church idea.

I do not think any enterprise will appeal more strongly and effectually to the philanthropic heart of those who are or may be disposed to give aid in helping people to help themselves than the Institutional Church.

I feel safe in stating that it can be made a powerful factor for good along many lines of helpfulness to the rising generation than any other institution known to me.



Why They Call American Music Ragtime

Bp J. ROSAMOND JOHNSON

I HAVE been asked "why do they call American music ragtime?"

To answer this question, musically, I must place what is commonly known as "ragtime" in the class of music where it belongs, i. e., syncopation. Since there is no record or definition in the dictionaries of music of "ragtime" we must then consider the appellation "ragtime" simply a slang name for that peculiarly, distinctive, syncopated rhythm originated by the American Negro. And not until it reaches that higher development, only to be accomplished by scholarly musicians, will it be called "ragtime," such as the Spanish syncopated rhythm is called the "Bolero."

We all know that the Spanish used their peculiar rhythm of syncopation many years as dance music before it was designated in musical literature as the "bolero." The original Spanish "bolero" was a sensuous dance which was extremely popular among the Spanish peasants and tabooed by the Castilian aristocracy, among whom were those whose censorship governed what Spanish music should be. But the wonderful popularity of the "bolero" movement and the unique fascination of the dance which accompanied it overruled this Castilian censorship and influenced the entire music of Spain. Thereby, we have all the music of Spain, direct or indirect expressions of the emotions of the Spanish peasant people. So, likewise, with American music, as it is known here and the world over, it is the direct expressions of the American peasant, the Negro.

The happy expressions of the Negro's emotions in music have been dubbed "ragtime," while his more serious musical expressions have been called "plantation" and "jubilee" songs, and these two styles of his expressions in music are all that I can see that is distinctively



J. ROSAMOND JOHNSON.

American music. It is the only music that the musical centers of the world and great musicians of the world recognize as American music.

When such men as Dvorak, Safanoff, McDowell, Chadwick and Damrosch realize the real worth of Negro melody we need not consider the opinions of Finck, Farwell, Loomis and others of less note, who claim that there is no distinctive character in the original melodies of the Negro. Finck, Farwell and Loomis claim that the Indian music is the only American music to base American individuality on, but I can see no

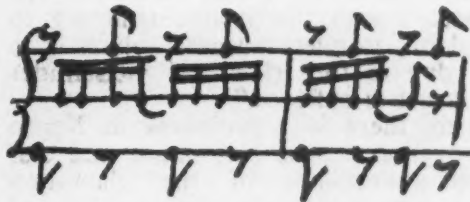
ground for their argument, as the Indian has given us no melodies to equal those of "Steal Away to Jesus" and "Go Down Moses." The latter Dvorak said is as great as the motif in Siegfried.

The Indian is a morbid race, and morbid people are not musical. The younger generation of educated and civilized Indians have produced no composers who have expressed their emotions, as true to their own life, to reach the popular or classic ear of the world, as have been expressed by the Negro (and the Indian has been in the hands of American civilization many years before the Negro). You will find no such melodies among the modern Indian music to equal in popularity "Big Indian Chief," "Navajo," "Big Red Shawl," etc. I know that neither of these songs were written by Indians, for Cole and Johnson are responsible for two of them, and the other was written by a white man. These songs typify Indian life lyrically, but not musically, for the movement and melody are Negro in character except for an occasional tom-tom accompaniment. Had they been set to the broken rhythm of two beats in one measure, five in the next and so on, with the discordant harmonies known as Indian music, they would never have caught the ear of the American people. And if there is to be such a thing as American music it must be a music that the American people enjoy.

Why is it that the American loves to hear the sound of "Dixie"? Analyze the melody and you will find it a typical Negro tune. As to the setting of an Indian subject in the classic form such as oratorio, you will find that S. Coleridge-Taylor's setting of Longfellow's "Hiawatha" is the best of them all. And, by the way, for those who don't know it, S. Coleridge-Taylor is a Negro notwithstanding the fact that he was born in London, England. And is the rival of the great European oratorio composer, Sir Elgar.

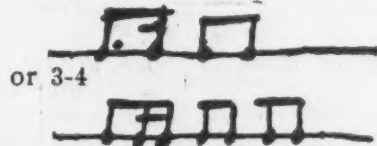
In analyzing this peculiar American syncopation we can easily see why it has been called "ragtime." The origin of "ragtime" began with the old darkey patting his foot, and strumming on the banjo, while the pickannies clapped their hands at the same time.

Example: Clapping of hands, strumming on banjo, patting of foot.

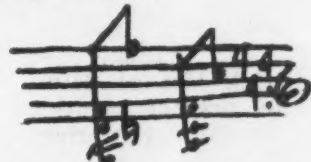


And this you will find if placed as an accompaniment to any melody, be it Hungarian, German, Italian or any other, you will find that it will change the entire atmosphere, and the listener will say "Oh, that's ragtime," just as they would if you made the accompaniment in "bolero" style

2-4



the listener would then say: "Oh, that's Spanish music. For instance, take the last movement (the Rondo) to Beethoven's "Pathetique sonata," and instead of playing the broken arpeggios, play the accompaniment



or



and your listener will say "ragtime;" likewise they would say "that's Spanish form" is the accompaniment is put in the "bolero" movement.

As to the future possibilities of what is known as "ragtime" or Negro melody, we may hope for great American music to spring from its influence. For as Paderewski says in the November Century, " * * * When lively, they dance. * * * The music of the Negro has been used simply because he has a nat-

ural sense for music, in which the Indians are lacking. * * * Mendelssohn's use of the minor mode may be connected with the Jewish tendency to complaint, to querulousness, which is in turn due to the trials and vicissitudes the race has suffered."

Then, there is a greatness in Negro melody because the sad, minor and dissonant harmonies of the plantation songs were created by the emotions of the suffering slaves.

Whenever *art* is great, there is always some tragic or sad motive connected with it. There is no joy without ever having had sorrow. We all agree that the slaves of America knew what grief was, and their emotions were expressed in their songs of "Jesus," some from the fear of their masters and others from the hope they had for deliverance.

After slavery we find the Negro singing his happy minstrel songs, giving expressions of his joy. I will admit that some of these songs were written by white men, but when we remember that some of the *best* of them, such as "Golden Slippers," "Carve Dat Possum," "In De Ebenin' By De Moonlight," were written by Sam Lucas and Jim Bland, both Negroes, we have the right to claim them as being the outcome of a happy sense of emotions prompted by the fact of being free men. And so on from stage to stage through the "Razor-Blade," "Black Gal of Mine" type of song up to present emotions of the Negro of to-day, who gives us such songs as "Bamboo Tree," "Congo Love Song," "Owl and the Moon," by Cole and Johnson; "Island of Bye and Bye," by Rogers and Williams; "Mandy Lou," by Will Marion Cook, and the excellent setting of "Ethiopia," by Harry T. Burleigh, due to the conditions of the new Negro's ambitions and training.

If music is the art of expressing emotions, then the Negro has certainly given to us his conditions expressed in song. And what is folk-lore but the expressions of a peasant people in song. And this is proof that there is a school of music in that peculiar rhythm of syncopation originating from the patting of the foot, the clapping of the hand and the strumming on the banjo by the old plantation darkey, which has passed through the same stages of improvement by new emotions of the new Negro of to-day just as he has improved in every other way. We know that the Negro is cap-

able of doing things now that were impossible for him to do forty years ago. I am one among the many other Negroes who can write my own music and arrange it for voice and orchestra. And this is due to my good fortune of being able to study at the New England Conservatory of Music in Boston.

In the days of slavery I would have known nothing of the science of music, and some white man like Foster might have written down my expressions in music just as I have done for many white song writers of to-day, who were unable to write music for themselves. And yet the same spirit of melody can haunt me now, as it did the slave in his plantation songs.

Sometime ago I read in the "Literary Digest" a statement from Mr. Booker T. Washington, saying that "the Negro folk-song is the only distinctively American music." To this Mr. Henry T. Finck took exception, and claimed that "Old Folks at Home," or better known as "Swanee River," was written by Stephen Foster, a white man, and for that reason it is a white man's melody and has no character of Negro melody in it. According to Mr. Finck's argument Mr. Foster (whom I consider was a great song writer of his day) was a bad song writer, because it is quite necessary for a song writer to apply the character and atmosphere of the text in the musical setting of a song, and this is exactly what Mr. Foster did in "Swanee River," and that is why it has lived these many years the world over.

Mr. Finck in his article admits that Mr. Foster attended Negro camp meetings and lived on the plantations. Yes, and the truth of it is that Mr. Foster did this for the purpose of placing himself in the direct atmosphere of the Negro style of melody. Sir Arthur Sullivan was a white man, but no one can deny that the "Mikado" is not influenced by Japanese character of music. I am a Negro, but that does not prevent my writing a German, French or Italian melody. One of my teachers in harmony and composition was all German, and couldn't speak English.

This ought to serve to give somewhat of a German influence to my compositions. And after having studied compositions for piano by the greatest composers along with the best grand operas for fifteen years, why should I be unable to blend such treatment of the classic

with the undeveloped music of my race? Some day some great composer (who knows perhaps he may be some *brave* white man) will take up the work where Dvorak left off and give to the world of music just what the American music-lover is clamoring for. The popular ear both white and black likes the "ragtime" song, and just so soon as this peculiar American syncopation is developed into a classic form will the censors of music find a place for "ragtime" in the history of music. Perhaps they may call it con "Raggioso."

It is just as hard for the American people to recognize Negro music as the distinctive music in America as it was for the Russians to realize that the Japanese could fight. Had our wonderful Mr. McDowell followed the advice of the great Dvorak and given much attention to the Negro folk-song, his works would have reached the hearts of the American people with greater force. His "From an Indian Lodge" is purely a Negro melody only for the tom-tom accompaniment. As I have said before, accompaniment changes the color of any melody.

If composers want themes for American symphony, or American grand opera, let them study the sad strains of the Negro plantation songs and they will find food and inspiration for great works. As Paderewski says: "All great music is mostly done in the minor mode." If the baby laughs to-day we

soon forget it until he laughs again, but if the baby dies to-day we never forget, for it has struck the chord of the heart. Just so with lively music; we think of it while we hear it, and enjoy it as we do the pleasing things of life. But when we hear the minor strains in music we call up the sad memories we never can forget. Therefore, dissonant chords are used to express the tragedies of life, which are far more impressive than our moments of pleasure which we so soon forget.

"Negro music," "American syncopation," "ragtime" or "Raggioso," just whatever you choose to call it, is here, and it is here to stay, for it has already caught the ear of the people the world over. As the Toledo Blade, of November 14th, in reviewing Cole and Johnson's "Red Moon" production, says: "When the Negro first made his appearance on the stage as a musical comedy entertainer, the public looked askance at him. They could see nothing in the Ethiopians' contribution to American melody but 'ragtime' and the cheap, syncopated music of the dance halls, but the black man has surprised them. If he has done anything at all in the past few years it has been to raise the tone of the popular price offerings. And he is climbing higher every year. Where he will stop time alone can tell.

"Perhaps it will be at grand opera. Anyhow he seems to be headed that way."

THE SONG OF THE WIND

I've a great deal to do, a great deal to do;
 Don't speak to me, children, I pray;
 These little boys' hats must be blown off their heads,
 And these little girls' bonnets away.
 There are bushels of apples to gather to-day,
 And, Oh! there's no end to the nuts;
 Over many long roads I must traverse away,
 And many by-lanes and short-cuts.

—Selected

The Forsythe Savings and Trust Company Winston, Salem, N. C.

WINSTON, SALEM, December.—Our banking institution is not two years old. From the first our business has shown a steady growth. A week's business now amounts to as much as did a month's at the beginning. Still there is room for much growth. In this town there are between 8,000 and 10,000 colored people who earn good wages in the factories and thousands of dollars pass through their hands weekly. Hence the purpose of our bank is to offer an opportunity to our people to save something each week from their earnings, be it ever so small.

So far we have no right to complain. Our deposits amount to over \$13,000; our weekly business is about \$5,000. Saturdays, Mondays and Tuesdays are our busiest days. Saturday is change day,

when we give out between \$500 and \$600 in small change. Mondays are the days of heaviest deposits, and Tuesdays are settling days or the days on which we make exchanges with the other banks.

The white banks in our town have shown us every courtesy possible from the beginning. They send their messengers to our bank daily for the exchange of checks.

To sum up, we have resources of over \$15,000, with our business growing week by week; the entire amount of business transacted by us in eighteen months has been more than \$275,000. If nothing unforeseen happens, we shall be able to declare a dividend on all paid up stock at our annual meeting in January, 1909.

LOVE'S DIVINEST POWER

Let mad ambition strive to gain
The cherished wish that yields but pain;
Let others seek for wealth alone,
And with its cares their lives atone;
But let me live my fleeting hour
The slave of Love's divinest power.

—T. Thomas Fortune.

The Work of Hampton Institute



THE work of Hampton Institute may be compared to that of a great electrical transformer which brings together the crude, untrained individualities, which the life of city, town and rural district produce, and so re-adjusts the factors of personality, environment and training that at the end of three, four or five years temperate, well-trained tradesmen, home-makers, and citizens are sent forth to serve their fellow-men efficiently.

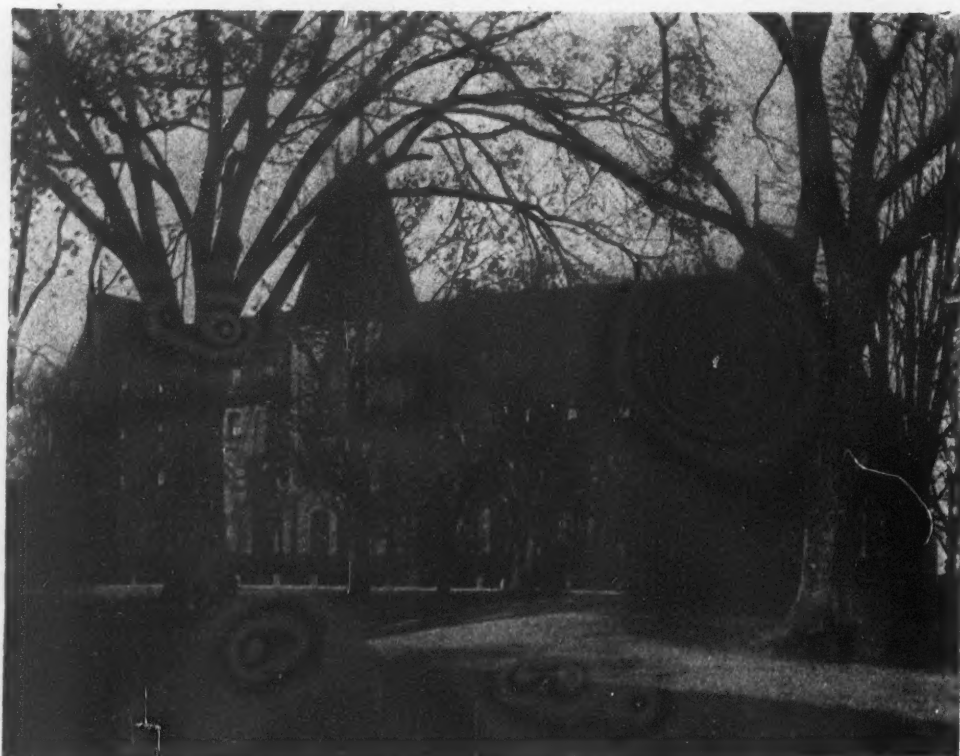
The Hampton Normal and Agricultural Institute for Negro and Indian youth, which was founded in 1868 by General Samuel C. Armstrong, offers this year instruction in the mechanic and domestic arts, agriculture, business methods, and academic studies to eight hundred boys and girls of seventeen years and older in the boarding department, and five hundred pupils in the Whittier School, where the students in the normal department teach under careful supervision.

Over ten thousand people from all parts of the world annually visit Hampton, which has been the pioneer in industrial education. Here they come to study the correlation of manual training with vocational activities; the adaptation of nature study to the real needs of city and country children; the extension and im-

provement of rural schools; the application of sound farming principles to small, worn-out homesteads; the modern crusade against tuberculosis and other diseases which tend to weaken the Negro and Indian; the application of sound business methods to the problems of Negro life insurance, home and land-getting enterprises; and, finally, the adjustment of the school to the social and economic needs of the community.

The fact that many Hampton ideas, especially those which emphasize the worth and dignity of efficient service are now being worked into the white, Negro and Indian public and private schools of the country is ample proof that the time and money used for experimental purposes at Hampton Institute have been well extended.

Hampton Institute is not a State government school, although it receives some financial aid from the United States government land and agricultural funds. It is a well equipped and skillfully manned private educational institution which has taken and kept the lead in furnishing deserving Negro and Indian youth that training of head, heart and hand which makes for efficient citizenship both in rural and city communities. For almost forty-one years Hampton has trained men and women to "go out and each and lead their people, first by



example by getting land and homes; to replace stupid drudgery with skilled hands and to build up an industrial system for the sake not only of self-government and intelligent labor, but also for the sake of character. Hampton has always received the financial support and hearty co-operation of those who believe that all men and women should be self-supporting, pure, useful citizens.

The material equipment of Hampton Institute is excellent. There are 113 buildings on the Institute grounds and 22 buildings at the Shellbanks Farm; 29 of the total number are built of brick. About 75 buildings, including 15 brick structures, were built by Hampton students. For the past fifteen years the building and repair work, including the bricklaying, carpentry work, plastering,

plumbing, steamfitting, painting and tinning has been done by the students in the trade school.

The home farm, consisting of 120 acres, is used for growing grain and forage crops, truck goods and small fruits. About 400 acres of the 600 acre farm at Shellbanks, which is six miles from the Institute, is worked by fifty agriculture students. Here are kept 150 cattle, 30 horses and mules, 100 hogs, and several thousand fowls.

The Armstrong-Slater Memorial Trade School, which was opened in November, 1896, is a one-story brick building, on the plan of a quadruple cross with an interior court. Its extreme length is 278 feet and its width 220 feet. Its floor space is 22,000 square feet. The building was erected by student labor.

Domestic Science and Agriculture Building, which was opened in May, 1898, is built of brick and stone. It is two stories in height and cruciform in plan, and contains 30,000 square feet of floor space.

Virginia Hall, which was partly "sung up" by Hampton singers who gave concerts in the North during 1873-4, is five stories in height and is built of bricks which were made by the students on the Hampton grounds. It contains a students' dining hall, which will accommodate 900 persons, and another for 90 workers.

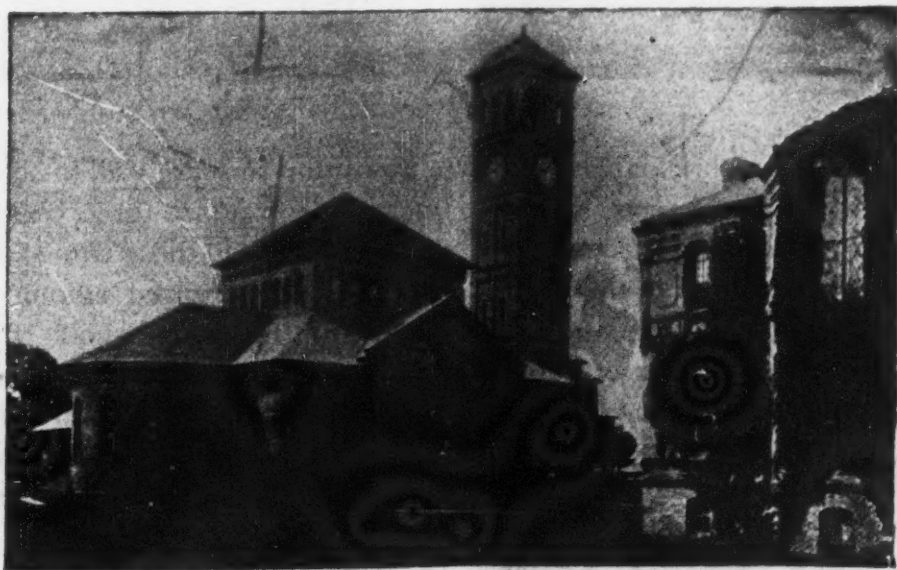
The Huntington Memorial Library, which was given in 1903 by Mrs. C. P. Huntington, as a memorial to her husband, a former Hampton trustee, measures 108 by 60 feet, and is a two-story brick building. Its capacity is about 30,000 books.

A memorial church, which is an excellent specimen of Italian Romanesque, furnishes a seating capacity of one thou-

sand. A model barn, steam laundry and well-equipped shops and laboratories make it possible to give ambitious Negro and Indian students certain educational opportunities at Hampton Institute which no amount of money could at present procure for the individual white boy or girl of the North or South. The fact that Hampton has been slowly and steadily acquiring such a splendid material equipment makes it possible for this school to take the lead in big experiments.

Hampton trains men and women for leadership. It offers its students the opportunity of obtaining a sound training in those studies which all men must use as tools—English, arithmetic, geometry, history. It also offers instruction in special branches of academic, industrial and agricultural work which will fit men and women to handle with skill and intelligence the problems which confront the average leader.

In the Academic Department every boy is required to take, during the four-



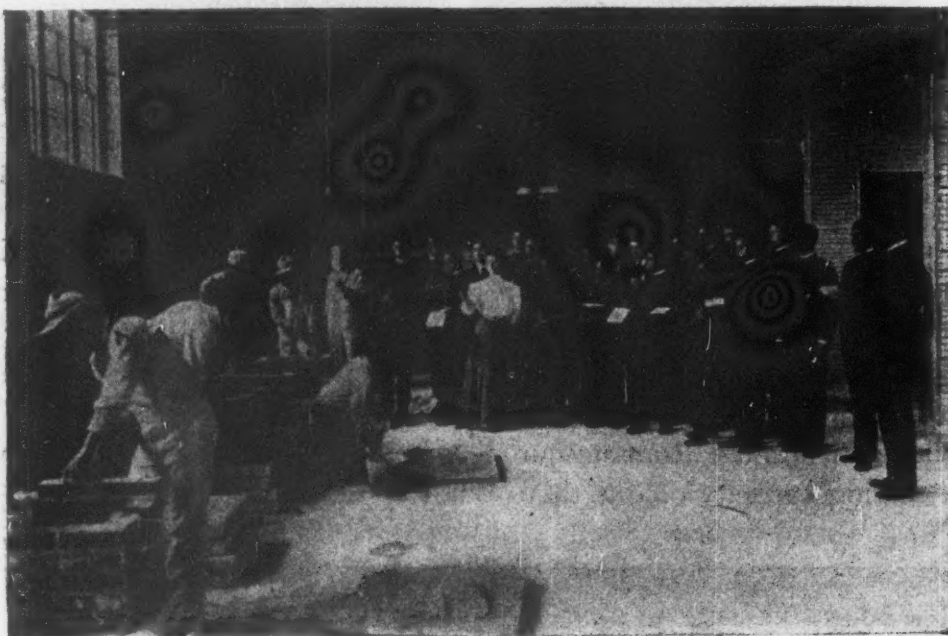
Memorial Church, Hampton Normal and Agricultural Institute

years' course, work in the building arts—carpentry, bricklaying, plastering and tinsmithing. Every girl must learn the elements of cooking, sewing, laundering and housework. All must have some practical knowledge of agriculture. Industrial training goes hand in hand with the usual English branches.

The Armstrong-Slater Memorial Trade School offers instruction to 226 students—carpenters, cabinet makers,

Bible, economics and sociology, similar to men who take the straight academic course in one-half the time in the day school. Trade students remain at the school during the summer to get additional practice in their trade.

Combinations of the various trades: for example, carpentry, painting, wood-turning, bricklaying and plastering, are permissible, when approved by the faculty. The aim is to put every tradesman



wheelwrights, painters, bricklayers and plasters, blacksmiths, machinists, steam-fitters, plumbers, shoemakers, harness-makers, tailors. Seven boys in the printing office are enrolled as trade students.

Students are required to devote eight hours a day to their trade and attend night school, for five nights each week for eight months, where they receive instruction in English, arithmetic, geometry, physics and chemistry, history,

in a position to serve well his community. Each trade occupies three years. A certificate is given to those who satisfactorily complete the required amount of work in any of the trade school courses and pass creditably in a year and one-half of the academic course. Men who can afford the money frequently go into the day school after they have earned their trade certificate and finish the academic course.

The Hampton Trade School, with its excellent equipment of tools and appliances and its large force of instructors, aims to develop technical skill as well as the ability to handle problems which involve production and distribution. Hence, business enterprises are carried on which afford the students an opportunity for applying the mechanical principles learned and for earning wages.

Students in the agricultural department are required to devote at least two-thirds of their time to practical work in the fields, gardens, orchards, greenhouses, barns, dairy and poultry houses. They spend the first year of the three-years' course at Shellbanks, where they gain experience in general farm operations. During the second year they devote their time to orchard practice, and the growing of vegetables and small fruits. In the third year the agriculture students take up the growing of vegetables under class, pruning, spraying, dairying, the production of certified milk, and poultry raising. During three months of the second year instruction is given in those trades most needed by the farmer—wheelwrighting, bricklaying, carpentry, tinsmithing, pipe-fitting, painting and harnessmaking. Advanced agriculture work for post-graduates is also offered.

The growth of the National Negro Business League indicates clearly that the Negro is becoming a very important factor in the American business world. This means that the progressive Negro schools must give more attention to business problems. Under the leadership of a

white man, who is an insurance and legal expert, Hampton has organized a business course, the primary purpose of which is "to impart a knowledge of practical and every-day affairs such as will enable the student to understand and transact ordinary business matters. The course will serve to protect the Negro against imposition and to protect him from those who often take advantage of his ignorance and necessities." Members of the student body and their families may call upon the business department for practical advice and information.

In the undergraduate course the following subjects are studied: the elementary principles of commercial law, simple contracts, promisory notes, checks, drafts, bills of exchange, leases, mortgages, deeds, wills, mercantile terms and usages, money and exchange, simple bookkeeping, taxes and taxation, crop lien system, common carriers, sales of real and personal property, guardianship, suretyship, agency, bailment, marriage and divorce, investments, partnership, corporations, landlord and tenant, banks and banking, building and loan associations, fire and life insurance.

The advanced course includes typewriting and stenography, single and double entry bookkeeping, office administration and a more detailed study of subjects embraced in the undergraduate course.

Student life at Hampton, in spite of long hours and difficult tasks, is full of joy. Boys and girls are always happy. Many sing whenever they find an oppor-

tunity. At six o'clock in the morning the students have breakfast; study hour lasts from six-thirty to seven-thirty; rooms then have to be prepared for the daily inspection; at eight o'clock the tradesmen report for work; at nine the day school students report for recitation. At twelve-ten the battalion forms and marches to the dining hall. At one o'clock work begins again. From five until six students have free time for football, baseball, or other recreation. At six-thirty evening prayers are held. From seven until nine one division studies for the morrow's recitation, while the tradesmen wrestle with their academic work.

On Sunday many of the men go to visit the sick, the poor and the imprisoned. Everybody attends several church or Sunday-school services. Sunday is truly a busy day. From time to time during the school year, student parties and socials are held, lectures are delivered, and entertainment of an unlifting character is provided by the students themselves.

Hampton's influence in the larger field of American education is very great. Through Dr. H. B. Frissell, the worthy successor of General Armstrong, Hampton's ideas of education for service has been carried into the work of such powerful bodies as the Southern Education Board, the General Education Board and the Jeanes Fund Board. Through the graduates of Hampton striking improvements have been made in the rural schools and communities of the South

and West. Through special representatives of Hampton the demonstration farm work of Virginia, under the direction of the United States Department of Agriculture, has brought new hope and prosperity to many small farmers; the rural schools of Virginia have been improved and a new interest in the spread of practical elementary education for all has been created; facts concerning Negro education in the South have been carefully gathered, tabulated and put in readable form; Hampton's methods have been presented to thousands through the "*Southern Workman*" which is the school's official organ; Negro business enterprises have been successfully launched and guided. Finally, through the closer organization of the neighborhood work, under Dr. Thomas J. Jones, Hampton Institute has secured a valuable hold on the boys to whom we must look for future workers. Dr. Jones has been instrumental in perfecting the organization of the successful Negro conferences which met at Hampton every summer to discuss the problems of religion, charities, health and education, which underlie race progress and adjustment. He has also prepared some valuable land-ownership, death rate, educational charts, based on the Census Report of 1900, showing the status of the Negro and Indian. His pamphlet, "*Social Studies in the Hampton Curriculum*," dealing with actual conditions among Negroes and Indians is invaluable to the student of American race problems, regardless of his color or prejudices.

The Wage Earners' Loan and Investment Company

By ROY REGINALD



THE Wage Earners' Loan and Investment Company of Savannah, Ga., is the pioneer Negro savings and banking company of the State. It was organized in 1900, and since its organization has undergone a continuous growth. Embracing all of the phases of business indicated in its chartered name, it was easily discernible that it met a pressing need among the Negroes of the city of Savannah in particular and to the State of Georgia in general. As a consequence, its growth has been phenomenal and its influence has been felt to that extent that its future growth and utility can only be imagined.

Not many corporations of which records have been kept and whose transactions been given to the public can boast of a growth more signal than that of the Wage Earners' Loan and Investment Company. Conceived in the midst of the profoundest financial thought, born in the very atmosphere of the keenest competition and launched amid the whirl and hurry of trade, made more stubborn as the result of the activity of veterans of finance, the company has made manifest its strength and now is classed as one of the safe financial institutions of the city and State. The methods of the management

are in accordance with justice and equity and with the deepest consideration of the safety of the interests of the people. The annual reports are clear and concise, showing every detail of profit resulting from the use of funds in trust, with the pro rata of interest accruing to its patrons. The sagacity of the management and the result of its endeavor to make safe investments and the success brought about as a consequence have wonderfully increased the roll of patrons and infused confidence in a vast majority of the people of the community. Where criticism once hindered, it now helps, and words of disapproval but advertise the strength of the concern, because facts and figures stand out as stern testators of the beneficence of the company and of the honor of the management.

TARDY CONFIDENCE IS QUICKENED BY CASH.

One of the strongest evidences of the strength and stability of the company was made manifest by the fact that during the money panic all checks, drafts or other papers bearing evidence of genuineness were at once cashed, and not once was it necessary that the company use the advantage of the legal time limit, but all deposits demanded of them were paid immediately. Now, it doesn't take an

expert financier to note the point of vantage in this course. The fact that the Wage Earners would cash all checks drawn against it immediately upon demand when older institutions were demanding thirty to sixty days' notice of withdrawal argued its strength in a manner more convincing even than its consecutive declarations of twelve per cent. dividends. This was a sagacious move upon the part of the management and very signally did it profit the company.

The actual growth of the company as stated elsewhere in this review has been phenomenal, and it may be seen more readily and effectually by the use of an excerpt from the last annual report. It follows:

Combined assets at the end of each fiscal year:

1900 (commenced business) ..	\$102.00
1901.	1,144.00
1902.	2,462.03
1903.	11,637.37
1904.	14,587.63
1905.	20,897.28
1906.	35,749.51
1907.	67,966.90
1908.	70,553.58

It will be noted that the tremendous growth as shown in the above table would render the making of a percentum scale of increase a pleasant study, and if it were not told in Arabic, to use a hackneyed expression, it would "read like a romance."

In order to show the actual standing of the company at the end of its last fiscal year, exclusive of the amount paid out in dividends to stockholders, I beg

to again excerpt from the report of the company, as follows:

RESOURCES.

Loans outstanding	\$59,759.94
Real estate and investments..	4,997.00
Office furniture and fixtures..	642.71
Cash.	5,153.93
	<hr/>
	\$70,553.58

LIABILITIES.

Capital paid in.....	\$12,663.40
Reserve and undivided profits.	8,014.22
Deposits.	47,836.36
Dividends unpaid	39.60
Bills payable	2,000.00
	<hr/>
	\$70,553.58

I, Walter S. Scott, Secretary and Treasurer of the above company, do solemnly swear that the above statement is true to the best of my knowledge and belief.

WALTER S. SCOTT,
Secretary and Treasurer.

State of Georgia, Chatham County.

Sworn and subscribed to before me this 22d day of October, 1908.

J. H. DEVEAUX,

Notary Public, Chatham Co., Ga.

We, the undersigned Auditing Committee, appointed to examine the books and accounts of the Secretary and Treasurer of the Wage Earners' Loan and Investment Company, after a careful examination hereby certify that the foregoing statement is correct in each detail and amount.

JAMES M. FERREEBEE,
W. M. WRIGHT,
H. B. WRIGHT,

Auditing Committee.

I state here with pride that aside from

what is indicated by the above, the company handles upwards of \$260,000 annually.

The company, though, it need not be stated, is owned and controlled by Negroes. Every share of its stock belongs to the race and the race rejoices with exceeding joy that it can point with pride to a safe and sound institution that has grown well out of the atmosphere of experiment.

We, as a rule, should have neither time nor tolerance for those who will create nothing that others may support and support nothing that others create. But for those who bear the burdens of the heat of the day—either as creators or supporters—who measure their tasks by the rising sun, and at its setting sink into sweet repose, happy as the result of fatigue earned from honest toil, we doff our hats to those, while we live, the race is safe.

In closing this study it seems requisite

that the management be presented to you. They are the following:

L. E. Williams, President; W. R. Fields, Vice-president; Walter S. Scott, Secretary and Treasurer; L. M. Pollard, R. B. Brooks, W. H. Burgess, J. H. Bugg, M. D., W. J. Williams, John H. Deveaux, Sol. C. Johnson, P. Edward Perry, Jas. M. Ferreebee.

These gentlemen have labored against fearful odds and have given to the people a company that is a monument to the race and a visible and potent exemplar of their honest, sagacity and untiring zeal. Of the actual good it has done, no argument can be more effective than that the company has financed the purchase of upwards of three hundred homes, placing the payments thereon in the easy reach of the purchaser. These transactions have been financed without the loss of a dollar, and that is a signal endorsement of the wisdom of the management.

Selma University

By S. R. W. SMITH



IN the central city of the commonwealth of Alabama is located the above-named school. It is one of those great forces, though silent, operating to enhance the weal of the Negro race in America.

This institution occupies a unique place in the history of the Baptist denomination in the State. It is the motivating

cause of its most earnest endeavors; the object of its most fervent prayers; the explanation of its sacrifices; the burden of its sighs; the altar erected to bespeak its devotion to preparation in the work of the gospel ministry. Selma University is at once the history and prophesy of the Negro Baptists in Alabama.

Back of this institution are about 200,000 Baptists, composing the members of

the churches that representatively make up the Alabama Baptist State Convention. This convention owns the property and appoints by election the Board of Trustees. These are all Negroes. The trustees hold about (\$75,000) seventy-five thousand dollars' worth of property, and ably administer and adjudicate all matters thereunto pertaining. The Board selects and elects the members of the faculty. Most of the members of the faculty are Negroes who are alumni of such schools as Yale, Colgate, Chicago University, Roger Williams, Hartshorn, Spelman, Tuskegee, Leiland, Selma and other institutions. Besides the Negro members of the faculty we are blessed with three very efficient and thoroughly consecrated white teachers supported in part or wholly by the American Baptist Home Mission Society, of New York City; the Baptist Women's Society, of Chicago; the Home Board of Atlanta and the State Board of Missions, Montgomery. The last two named of these God-sent helpers are especially interested in the theological department.

Times have been panicky recently, and much unrest was there in the minds of the leaders as to what the attendance would be this year, and what the prospects of the school would be. History, the teacher of philosophy by example, as said the wizard of Halicarnassus, has reliably verified the fact that amid panics and stringencies and business and industrial depression universities thrive. So our school is not suffering very much from a falling off in attendance or financial support this year.

The present enrollment is 550.

There is a signal mark of the progress in attendance. The time was that students would defer entering school till as late as January 1st, and insist upon making their classes. But now it is not so much so, though there are some who excuse themselves still for tardy entrance into the session's work. The management is vigilant on this point.

The boarding department, which is a source of revenue to the institution not to be lightly esteemed, is early filled each year, and applicants have to be turned away. Facilities for effectually doing the class-room work are being added each year, so that the needs of the school are being met as the means are available.

Not only is the above to be obviously observed, but the more basic additions and improvements are being made, such as the erection of buildings of substantial character and the purchase of lands upon which to erect the necessary buildings and produce the vegetables and other foodstuff needful to furnish the table of the boarding department. The convention in its last session (last month) decided to purchase an additional tract of contiguous lands. The Board has the matter in hand and is negotiating the purchase of this land. This will mean much.

The women are planning to erect a Girls' Industrial Hall in honor of the late Miss S. C. V. Foster, who was the very much beloved president of the Women's Baptist State Convention. Dr. George Sale, the representative of the American Baptist Home Mission Society

visited the school last month and spoke very encouraging words to us both as relates to the past and the future. He says, "The Board delights to help such people as the people of Alabama." One thousand five hundred dollars of the money for a new building is already in the bank to the credit of the Baptist women of the State. And if it is to be believed that "Them 'at has gits," we have but to reach forth our hands and it is ours. Although Selma University is of its original aim, viz. to give to the race in the State an educated ministry, it is not unmindful of the other essentials of accomplishment. Music, sewing, domestic science, millinery, printing and practical housekeeping are among the departments. The education of head, heart and hand is the object of the school.

We are now enjoying a great uplifting influence among us. It is that of the Y. M. C. A. The Y. M. C. A. of the college gave its annual autumnal banquet a fortnight since, and the Christian spirit is permeating the entire body of young men. The mould is that of a strong man and we delight to be able to say that our young men are conforming admirably to it. The school has a lively Y. M. C. A. organization. Messrs. W. L. Wiggins and I. J. Whitley have just returned

from the National Convention that met in Columbus, Ga. They are inspired to do more in after years than previously.

Though the school is located outside the allurements of the city it is not outside of the love of the citizens, and they respond to her every call. Recently the local alumni gave a grand reception whereat the faculty were guests of honor. Much good is expected to result from this organization. Other cities will in all probability follow the example of Selma. The time will not be very distant when these local organizations will be found in every hamlet in the State of Alabama and the name and fame of Selma University will be co-extensive with the boundaries of the State of her nativity—indeed with the homes of her widely scattered sons and daughters.

In a recent informal address of President Pollard to the faculty, he urged upon the members of the faculty to cling close to the prime ideal of the institution that has a distinctive religious sitting. We were urged upon to exhibit that same missionary spirit that fired the breasts of the fathers and founders—to live in line with the traditions of Selma University. This will give a reason for the hope of the line of progress of the institution.



The Need of Organized Womanhood

By FANNIE BARRIER WILLIAMS



FANNIE BARRIER WILLIAMS

In the fundamental things of woman nature all women are alike. Ignorance, misfortune and sin have the same effect on womankind everywhere. A bad woman, regardless of the conditions that made her so, is neither black or white, she is simply a bad woman, and if she be susceptible of uplift, the agencies of regeneration must be the same in either case.

A woman of fine soul and exalted purpose in life cannot be set apart or sep-

arated from her kind by color lines or race lines. The spirit of Harriet Beecher and Sojourner Truth was the same. A century hence who will ask the race or complexion of either of them?

Now granting all this to be true, it is nevertheless obvious that colored women have their own peculiar problems in every community where there are any considerable number of colored people.

The young colored girl is in need of advice, inspiration and protection, who is to reach out for and save her from a bitter fate and lift her into a higher sphere of hopefulness and opportunity? Colored girls with poor homes and no homes are many. In numberless cases they are the poor, weak, misguided daughters of ill-starred mothers and of dissolute and indifferent fathers and even the Church is not always a means of salvation; to whom then shall they go?

Our boys are being educated in the streets and alleys and graduating from schools of crime, while the mother is at work and the father perhaps in the saloon; who is to create the uplifting and directing agencies that shall save these boys to themselves and society?

The colored neighborhood is unsanitary and without adequate police protection, while evils of all kinds flourish in the face of childhood and decency. Who is to bring the proper pressure on the

officers of the law to protect the family life in such communities from these destroying influences?

The colored neighborhood often presents a depressing picture of squalor and neglect; yards untidy and unrelieved by flower or tree. Who is to create a sense of neighborhood pride that shall inspire a whole community to vie with each other in making attractive home surroundings so that no longer shall uncleanness, shiftlessness advertise the color of certain neighborhoods?

I firmly believe that a few energetic and sympathetic club women in any community can give full and perfect answer

to all of these questions, and they will be answered in terms of regeneration, because the higher instincts of humanity are asserting themselves in the hearts of organized womanhood.

Mrs. Booker T. Washington, in the rural districts of Macon County, Ala., Miss Laney and the Jackson sisters in Georgia, and many others are demonstrating that it is within the power of women of intelligence and consecration to meet successfully the depressing conditions that menace the home and neighborhood life of our city and country communities.

Utica Normal and Industrial Institute Utica, Mississippi.

Here is another monument that stands as a testimony to the ability of the Negro to achieve success in the various lines of human development.

In the great line of human development—education—the school represents the van of to-day's call for literary, Biblical and industrial training.

Prof. L. C. Jones, of the University of Iowa, is in charge of the literary department. In the aim to give a thorough English training the following courses are offered: Mathematics, geography, English, history, psychology, morals and manners, hygiene, agriculture, economics, pedagogy, commercial geography, in-

dustrial history, physics, chemistry and physiology.

The teachers in this department are trained in some of the best schools in the country, including Harvard University and the University of Iowa, in the North, and Atlanta University and the Tuskegee Institute, in the South.

The industrial department represents the economic phase of human development. The following courses are taught: Practical farming, scientific agriculture, stock raising, poultry raising, carpentry and wheelwrighting, blacksmithing, broom making, printing, saw milling, brick making, painting, cotton ginning,

sowing, cooking, laundering and general housekeeping.

Last year the school systematized its religious and Christian Endeavor work, instituting a regular Bible course as a part of the curriculum and a chaplain was employed. This was possible through the kindness of Mr. John C. Martin, of New York City. The first period in each week is given to Bible study. This is the third phase in human development that is represented.

In the fifth element of the development of human progress—the social. It is highly commendable that five hundred young Negroes in the heart of the black belt live a social life that is free from the social evils that beset the larger community life.

MATERIAL DEVELOPMENT.

This is the material representation of the institution:

Fifteen hundred (1500) acres of farm and timber land.

Three large buildings and eleven small ones.

One large modern plantation house and thirty (30) farm houses.

One large modern saw mill.

One large modern cotton gin.

One machine brick yard.

One broom factory.

One pump and waterworks system.

A laundry.

The only modern blacksmith shop in the neighborhood.

A machinery room of modern agricultural implements.

A modern printing office.

A well equipped sewing room.

A millinery department.

A scientific training kitchen.

The stock farm of about 36 head of horses, mules and cattle.

Five years ago the campus was a wilderness. Without money or property the present principal, Prof. Wm. Holtzclaw, with a few pupils, opened up a little school with only the trees for a shelter; this was the beginning of the present institution five years ago, which to-day a conservative estimate values at \$80,000.

FIVE GREAT EVENTS IN THE HISTORY OF THE SCHOOL.

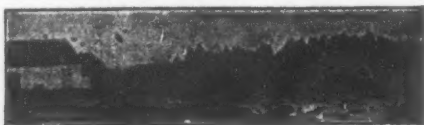
1. The founding, October 22, 1903.

3. Gift of \$5,000 by Andrew Carnegie to the endowment fund, January 15, 1908.

3. Gift of \$5,000 to establish a scholarship fund for the education of poor girls, by Mrs. Leeds, of New York City, August 14, 1908.

4. Bequest of \$10,000 by the late F. B. Ginn, of California, 1907.

5. Visit of Dr. Booker T. Washington and party, and his address, Tuesday, October 6, 1908.

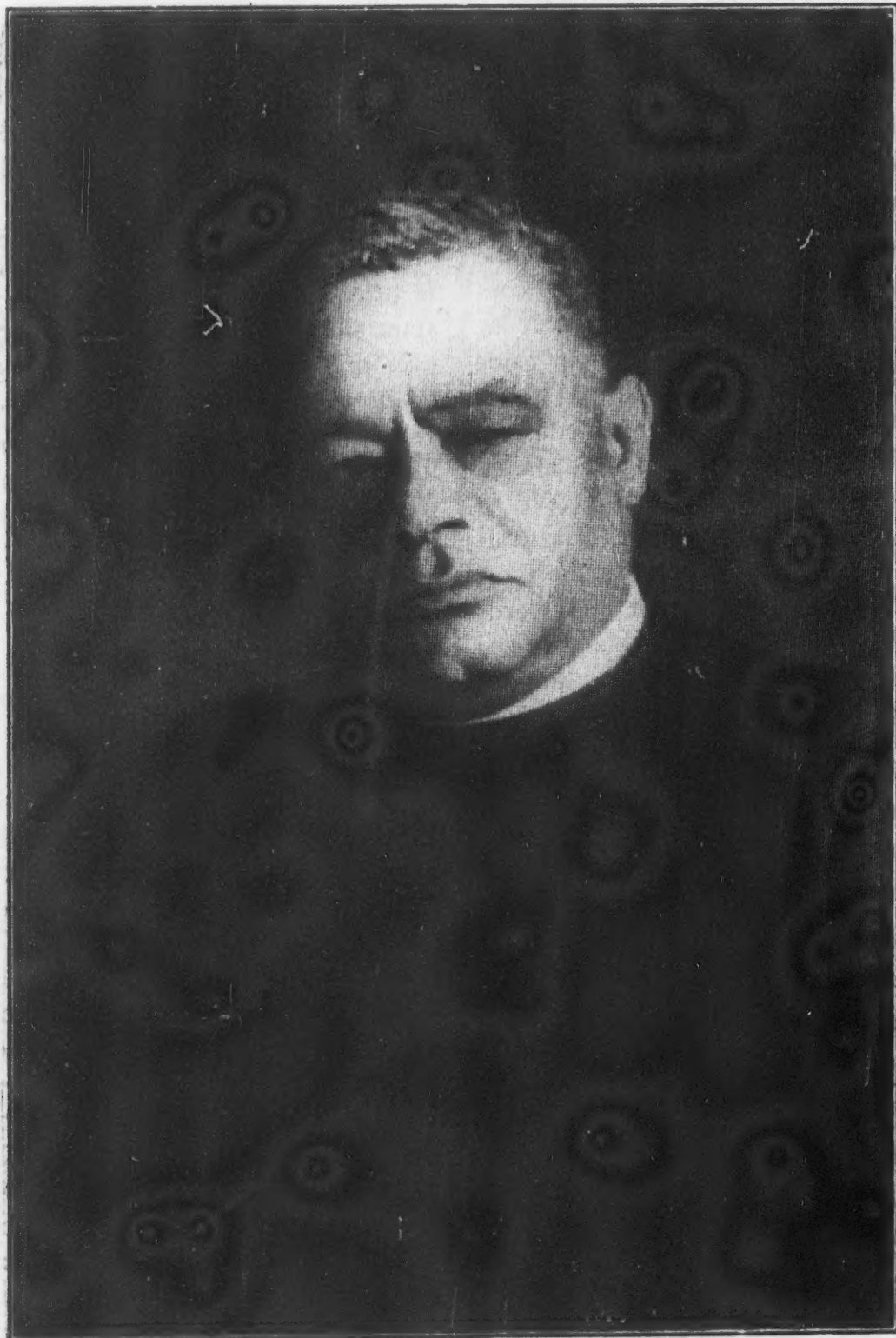


Bishop W. B. Derrick to the Young People of the Race



AS a race we had to suffer the most cruel persecution and by our energy and constancy we have succeeded in enlisting on our side some of the best and ablest minds among the whites. Our constant solicitude has been to gain a place among the intelligent and Christian people of this and other lands. Those disastrous times when we groaned under the most cruel oppression, we cannot find words to describe. How deplorable was the situation into which we were plunged! The world knows how for more than three centuries we groaned under the pious yoke of oppression, doomed to contempt and sufferings. The tale of our long continued misfortunes, and the description of the horrible tortures that we have endured, are the province of history, which will transmit and has transmitted to posterity the debauched condition in which we are and were placed, which caused us to be looked upon with contempt, and viewed with suspicion as to truthfulness, honesty and intelligence. But how could it have been otherwise? What could have been expected of us?—a people who were taught to regard ourselves as the property of masters—like oxen and horses, rather than self-respecting human beings. Deprived of necessary protection of our per-

sons, denied legal marriage, parental control of our children, reduced at times to utter poverty, we were kept in a constant state of alarm, while animal pleasures and low indulgences were encouraged. Thus trained how could we develop and appreciate those higher qualities or traits of character, of moral integrity and religious purity? We were not allowed to learn the alphabet much less God's Holy Word. Our only enjoyments were eating, drinking, dancing merry-making. Our instructions were of an oral nature; imperfect traditions and heathen superstitions being the only honorable. Yet, the Irish and Italians and other classes of immigrants who are crowding our shores, were, and are still considered dangerous and coarse classes, so long as the bulk of them remain street sweepers and diggers of ditches. While so employed, they never receive that recognition that is accorded to the more enlightened classes, who are members of the commercial and business interests of the country. So will it be with you, young men. To accomplish this you must find employment. You must make business. For just as long as you are willing to live from hand to mouth you will be held as inferiors. You must become acquainted with the mechanism and handicrafts of the day. You must discountenance the haphazard or



BISHOP W. B. DERRICK

sort of information imparted by men who were unfit in many respects as to morals and education to teach us. It was no fault of ours if we were not intelligent. It was the effect of our condition, not of race or color. Under penalty if caught learning the alphabet, which meant death to the teacher and a severe lashing to the pupil; while, on the other hand, the other race varieties had all the opportunities and enjoyed special advantages, so that their children started with valuable hereditary traits, having all possible assistance from the best of schools and from daily intercourse with enlightened society; yet, the Negro has withstood all these impediments and disadvantages and has produced men of ability and worth; such as are recognized in the professions and the republic of letters.

ADVICE TO THE YOUNG MEN OF THE RACE.

I would advise you to a more diversified industry, as your chances are superior to those of the fathers. You must not continue to be menials—I would not have you misconstrue my meaning, for any kind of labor honestly performed is considered by intelligent people to be unsteady methods, such as often accompany a disposition to crowd into the larger cities, and pick up an uncertain livelihood. This line of conduct must ultimately lead to want and shame, as there is nothing which so forms industrial and regular habits as fixed occupation. You must cultivate promptness, punctuality, steadiness, perseverance and quickness of motion. These traits must be encouraged if you hope to succeed. You must acquire a character for steady industry, for fidelity to engagements, for

alertness of movement and for ability in permanent trades and occupations.

PROPERTY ACCUMULATIONS.

When we retrospect we are constrained to say that as a people we have done grandly in the way of accumulation of property. Yet, I would admonish you to continue along that route. For the gradual accumulation of property will do much in assisting to gain the recognition for which we contend, and without which we will neither respect ourselves nor gain the respect of others. The acquisition of property indicates a degree of industry, capacity, shrewdness, prudence and thrift which do honor to our manhood. While continued poverty is naturally taken to show want of ability, intelligence and sound habits; as wealth gives influence and power and enables the possessor to accomplish private and public ends. It may be asked by some: "How can this be brought about?" We answer by saying: Firstly, by strict economy; secondly, by consuming less and producing more; thirdly, by discountenancing the credit system; and fourthly, by calculating intelligently on probabilities.

THE SPIRIT OF CASTE.

The spirit of caste is a great hindrance. The effect is powerful, universal and cruel. It has the strength of growth of more than two centuries. It has been taught to children at home, in school and church. It has been inculcated by such omnipresent example, that it has become a dictator. It has controlled society, industry, education, politics and religion. It runs in the blood of the major portion of the American people. It defies

tional and State laws. No class has ever had to run a race so weighed down with disadvantages as we. We are despised for being degraded and yet forbidden to rise out of our degradation. American caste is worse than that of the Hindoos. How long! how long! will it be before Divine Justice will unchain on earth some mighty minds above the weakness of the vulgar and barbarous? Mighty minds for the destruction of terror of the ty-

rants, and usurpers of the new world! How long before a new Sumner, Phillips, Garrison, Douglass and Lincoln will come, to assist that mighty man who stands out in bold relief and whose voice is heard through the wilderness of American prejudice, crying: "In my hands are the keys of Justice, with which I intend to unlock the door of hope for the Negro." I refer to Theodore Roosevelt.

A SONG OF LIVING

I.

It is so good to be alive:
To have deep dreams; to greatly strive
Through the day's work: to dance and
sing
Between the times of sorrowing—
To have a clear faith in the end
That death is life's best, trustful friend.

II.

To greatly strive: perform my share
Of work: for the world grows more fair
To him who measures Time and Fate
By what his laboring days create—
For work is the voice that lifts to God
The adoration of the sod.

III.

Times of sorrowing: yea, to weep
To wash my soul with tears, and keep
It clean from earth's too constant gain
Even as a flower needs the rain
To cool the passion of the sun
And takes a fresh new glory on.

IV.

To have clear faith:—through good or ill
We but perform some conscious will
Higher than man's. The world at best
In all things doth manifest
That God has set his eternal seal
Upon the unsubstantial real.
—From "The House of Falling Leaves."
by William Stanley Braithwaite.

Is the Negro Dying Out?

(A Symposium)

By J. A. KENNEY, M. D.



WHEN President Abraham Lincoln gave to the world his Emancipation Proclamation, there were about four and a half millions of Negroes in the United States. At the present time there are some nine millions—an increase of 50 per cent. in a period of about 45 years. This fact would at once seem to discredit the statement that the Negro race is dying out. A closer study of the race conditions as revealed by statistics, shows that there is at least room for the question: "Is the Negro race dying out? Statistics show that for each twenty year period since 1820 the rate of increase has been decreasing from 79 per cent. in 1820 to 33 per cent. in 1900.

Guesses, for only guesses they are, have been made on the number of Negroes that there will be in the United States at the end of the present century. These range from 200,000,000 by Prof. Gilliam, and 60,000,000 to 80,000,000 by Mr. Thomas Nelson Page, to 24,000,000, the lowest estimate, based on the assumption that the rate of increase will continue to decrease till the end of the century as it has done in the past eighty years, to 1900. But this is projecting

into the future mere conjecture, for granting that the statistics of the Negroes are correct (and this is granting a great deal), what evidences have we of the effect, on an infant race, only forty years removed from slavery, the great forces now at work, of education, economics and sanitary science, will have in the next quarter or half a century.

The death rate of Negro children under five years of age is said to be 118 per 1,000, and that of white children only 49 per 1,000 at the same age. In 1890 the Negro death rate in the registration area was 30.2 per 1,000 of population, and in 1900, 29 per 1,000. That of the white race for the same period was 19.1 per 1,000 and 17.3 per 1,000, respectively—a decrease for the whites of 18 in 10,000, and for the Negroes of 3 in 10,000. This shows that the death rate for both the Negroes and whites is decreasing, but that it is decreasing much less rapidly for the Negroes than for the whites. It is further shown that the death rate for the Negro at "practically all ages under thirty is about twice as great as for the whites, and between 30 and 65 less than twice as great, but more than one and a half."

Between 1890 and 1900 there was a decline in Negro infant mortality, also a decline in the death rate of children 5 to 14 years of age, but an increasing



J. A. KENNEY, M. D., Tuskegee, Ala.

death rate in adults from 15 to 44.

For every 1,000 Negro women in the South from 15 to 44 years of age, it is estimated that there are 621 children un-

der five years of age. For every 1,000 Southern white women 633, and for every 1,000 white women 470 children under five years of age.

The birth rate for both the Negro and white women has decreased, but the decrease is on an average twice as great for the Negroes as for the white race. The statistics also show a decrease in the number of marriages among Negroes and an increase in the number of those who are divorced.

These studies show the Negro at a disadvantage all along the line: 1. A decreasing percentage of increase. 2. Decrease of birth rate. 3. A decrease in the number of marriages. 4. Increase in the number who are divorced. 5. A death rate that is increasing, but so slowly as to be termed by some stationary.

If these statistics are true, the Negro race has to deal with a real intra-race problem—how to stem this tide of death. But the conditions *may* not be so bad. Prof. Wilcox says, "The Census Bureau has no direct information regarding births or marriages" (of Negroes), and that "its information regarding death is confined to the Negro population living in the registration area, and amounting to 13.4 per cent. of the entire Negro population of the country, over 93 per cent. of it living in the cities." Thus we see that there is no accurate data concerning births and marriages, and the information concerning deaths is estimated from about one-seventh of the entire Negro population, 93 per cent. of those estimated living in cities. This may account for the high Negro infant mortality statistics given. It is confined almost entirely to the city, where we know the hygienic and sanitary conditions for the

large majority of Negro infants are conducive to a high mortality, in contradistinction to the simple life, open air and sunshine of the country. In other words, if we wanted to find a high mortality among Negro infants, it is to the crowded tenement districts of the city we'd go. Permit me a bit of personal reference sufficient to say that in a practice of six years in a small town and rural community I have seen one Negro child under five years of age die.

As to the decreased marriage rates, education and fore-thought are causing many sensible Negroes to defer marriage till they are more able to support a family. This undoubtedly accounts for some of the decrease.

Regarding the decreasing birth rate: suffice to say that the Negro in this, as in other things, is learning the "White Man's Civilization." On the 24th of November last, Prof. Walter F. Wilcox is reported to have said that the same decrease in birth rate continues unchecked for a century and a half as for the past forty years, there will be no children left. Thus, you see, it is a general condition and not confined to the Negro race.

The Negro race undoubtedly has a high mortality, but if the decade from 1890 to 1900 showed even a slight decrease (as it did), we have a right to expect that the census of 1910 will show greater results from 10 years of more active, and better directed, effort against ignorance, filth and disease.

From the above, I believe there is no very imminent danger of the Negro race becoming extinct, certainly not within

the period with which this generation or the next must deal.

In my preparation of this paper, I have consulted and quoted freely from "In the Country at Large," by Mr.

Thomas Jesse Jones, Hampton Institute, Va., published in "Charities," Vol. XV, No. 1, October 7, 1905. Also from "Writings on the Negro," by Prof. Walter F. Wilcox.

By DANIEL H. WILLIAMS, M. D.



HE question as to whether the American Negro is dying out can easily be settled by anyone to his own satisfaction by reference to the census of 1860-70-90 and 1900. This we submit, but beg to digress for the purpose of considering other important factors, which must be understood in order to arrive at correct conclusions.

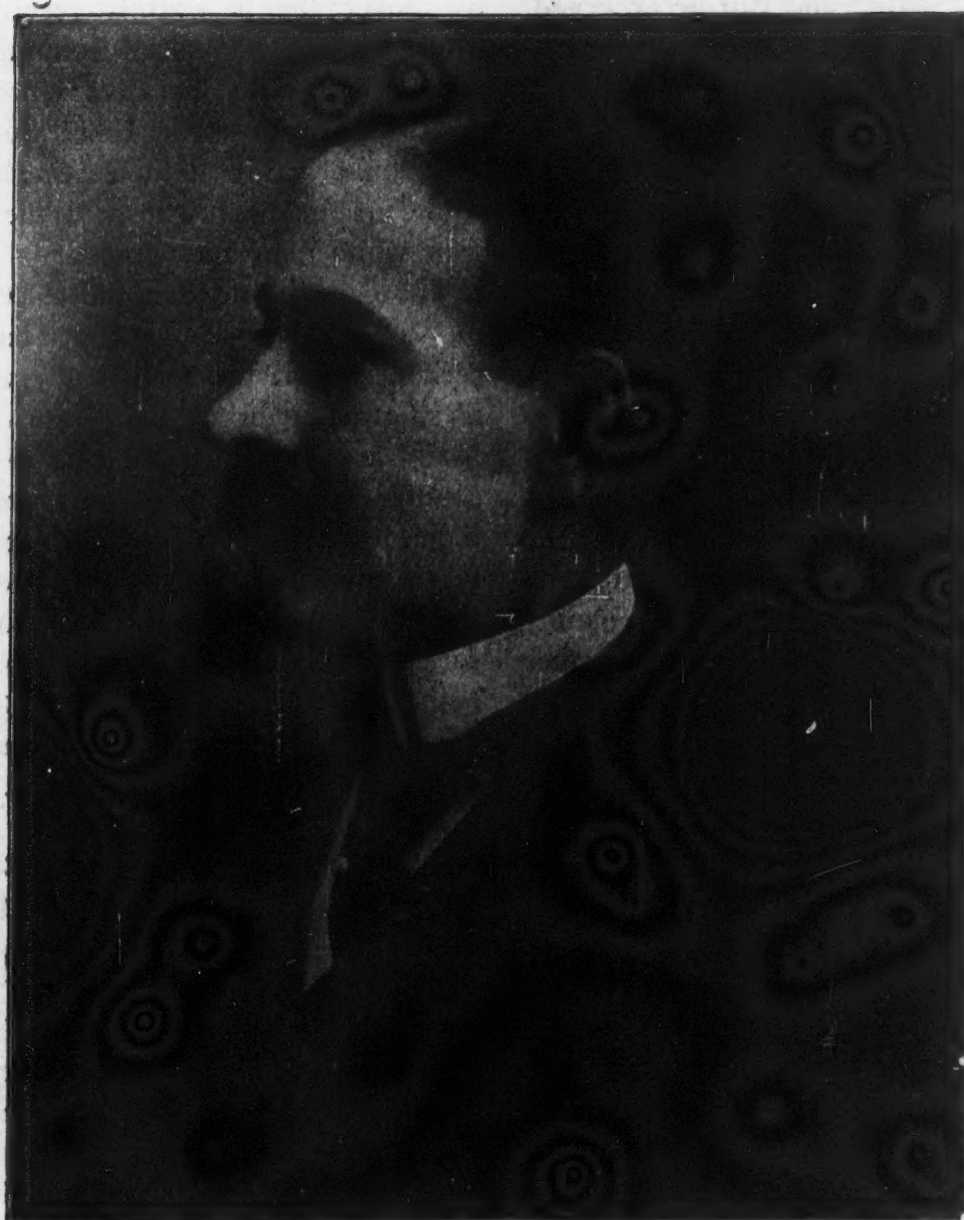
As we attempt to go into further details of this inquiry, we are handicapped by the lack of any honestly compiled, accurate, vital statistics in regard to the American Negro. In truth, none such exist.

This fact was made evident in 1900, when the statistician of a Negro fraternal order, in Chicago, went into the South for the purpose of determining the mortality among the Negroes in the cities, towns and country districts in five Southern States. It was found that in the larger cities, where Boards of Health were established and maintained, records were kept; some scrupulously accurate, some fairly accurate, and most of them indifferent or of no value whatever. In towns of less than 5,000 and in the country districts, where over 80 per cent. of the Negro population of the

United States lives, there were to be found no statistics of any kind bearing on the death rate. It was learned then, and can be ascertained now, that although for the sake of appearance, laws requiring vital registration may be found on the Statute Books, in reality no reports are required.

Thirty-seven Negro cemeteries were investigated, with a view of tracing family histories and studying the mortality, and in but one was there a scrap of record of an interment. This one exception was that of a parson who buried his dead and kept an inaccurate record in his Bible.

Any one who has lived in the South and has observed conditions as they exist, relative to births and deaths in the Negro race, knows that no attempt is made to keep an accurate record outside of the large cities. In the face of this absence of vital statistics who can assert that the Negro is dying out? There can be but one foundation for a true estimate, and that is the recording of every birth and death in the Negro race for the past ten years. It is not done even for the white race in the great State of Illinois. Notwithstanding the fact that the State Board of Health offers a prize of 25 cents



DANIEL H. WILLIAMS, M. D., Chicago, Ill.

for every birth record sent in, the law is not complied with. If, with such inducement, complete records cannot be had in Illinois, is it not to be presumed that they can be obtained for the Negro in Georgia or Alabama?

Hence, with no full reports of births or deaths, or no other vital statistics,

there is no foundation for the report that the Negro is "dying out."

No, the Negro is not dying out, *he is bleaching out.*

There are few additions being made to the African side of the race by immigration. Dark-skinned men do not, as a rule, marry dark-skinned women.

It has been stated and can be observed, that the darker the skin of the man the lighter in color is the woman he marries. To this, of course, there are some exceptions. As a consequence, the offspring is advanced one or more degrees toward the end, which, if followed by successive unions, will surely in a few generations obliterate color, caste and identity. There is no question about this. It is palpable, logical and plain.

The Negro is not "dying out." Such statements are made by people upon inaccurate data. Instead of dying out, he is increasing rapidly in numbers, and according to natural selection it is plainly evident that each generation will advance in such a marked degree that the so-called Negro problem will be found to have mastered itself by this "bleaching out" process.

There are thousands and thousands of colored men of all complexions in this country, married to white women. Their children are usually of light color, easily pass the line, and lose their identity as they advance in years, thus eliminating for themselves the race stigma. This is one of the things which entail a large loss to Negro statistics. Another loss is traceable to the tendency of not a few to abandon their racial relations by the cultivation of a foreign language. A certain portion of the more intelligent class have felt forced to do this in self defense, against cruel prejudice, ostracism, injustice and discrimination. If a black, brown, yellow or red skin is backed up by a smattering of any foreign tongue, it is proof against all invasion, every door of opportunity is open

its owner; he is warmly received and catered to in any social community; it is a passway to lucrative employment and social preferment, other things being equal. But it does everlastingly show up the narrowness of the American white man and woman.

Those who hold that the colored race of America is dying out have not reckoned with the fact that emigration is subtracting from the census figures. Many are realizing that this is not the country of opportunity or promise for them, consequently they are going in large numbers to the Philippines, Australia, Europe, Mexico, Cuba and other foreign lands. This temporary or permanent residence, gives them the use of a language which would mark them as foreigners, admitting them at once to Caucasian circles.

In a recent address, Mrs. Blake, of New York, says that "White blood is so mixed with the black that in one hundred years from now there will not be a Negro left." This implies that she has inside information which many others have, but who are not courageous enough to speak the truth, and who attempt to dodge the inevitable. Mr. Blake, too, knows that the Negro came to America in his purest type, and that he is in no wise responsible for the transition that has resulted in the present race, and which gives foundation for the logical and truthful prophecy made in her New York address.

The cry of the white American statistician that "the Negro is dying out," becomes louder and louder each year to detract the casual observer from the real

truth that the "Negro is bleaching out." The process was started by the white man, and is being continued by him. It has been continued until now it is estimated that 70 per cent. of all Americans are tinctured with Negro blood! (Vide N. Y. Medical Record.) At this stage the statistician would turn back, but the gallant Negro always ready to take up the burden where others have faltered, comes into the breach to go on and on by the simple process of gradual dilution, until the Negro is completely attenuated to white.

In an experience of hospital and private practice among white and colored people, extending over twenty-five years, it has been my observation that colored people exhibit more vitality than any other race. They can live on less, stand more punishment, and cling more tenaciously to life with equally favorable environment, one finds more striking examples of prolificness and longevity than is likely to be found in any one Caucasian nationality. Thus, in a recent trip in Southern Illinois, I was able to gather

the following interesting cases:

Case 1.—Jonathan Palmer, Sandusky, Ill., aged 70; four wives, forty-five children, two hundred and seventeen grandchildren.

Case 2.—Henry Bledshaw, Pulaski County, Ill.; twenty-eight boys, all alive.

Case 3.—Tempie Winston, twenty-four children, fifty-two grandchildren.

Case 4.—E. A. Buren, America, Ill.; eighteen children.

Case 5.—Frank Wilson, Shawneetown, Ill.; twenty-one children, eighty-eight grandchildren.

Case 6.—Dennis Perkins, Pulaski, Ill.; fourteen children.

Case 7.—Samuel Harris, fourteen adult children.

All these cases are in two counties. In one of these counties (Pulaski) there are 82 families with 12 or more children alive.

Finally let us refer to the census figures, which we take pleasure in submitting:

1860	4,441,830
1870	4,880,009
1900	8,840,789
1910 (estimated)	10,000,000

By GEORGE C. HALL, A.M., M.D.



BELIEVE that I am not far from the truth when I assume that you did not expect me to say that the Negro is dying out; as much as to tell why he is so frequently charged with dying out, and this despite the fact that in 1868

we had a Negro population of 4,000,000 and in 1908 an estimated one of 10,000,000.

An attempt to analyze a proposition universally recognizable, ordinarily, leads to confusion. Is the Negro dying out? Why?

The discussion partakes of both these



GEORGE C. HALL, A.M., M.D. Chicago, Ill.

characteristics. To any one who cares to take a most casual survey of the Negro population, the answer is obviously, no. But the answer of some academic sociologists to whom statistics are a fetish, might be vastly different. For this reason the report of the twelfth census relative to the Negro under the caption vital statistics is this paragraph: "It has been found impracticable to gather reliable information through census enumerators regarding either births or marriages of Negroes." Again: "The census can supply little information regarding death rate among Negroes, and what information it has, is open to the serious objection that it is secured, mainly from the registration records of cities, and that inference from this class, to the whole race, is very likely to be erroneous and misleading. It is plain why such a question should be asked, when the whole subject of such vital interest to our race should be left to conjecture and faulty deductions.

It is impossible to attempt a complete presentation of so vast a subject in a necessarily brief paper. I therefore will call attention to some classes of Negroes, who do their race much injury by hasty and unwarranted statements and deductions relative to their race. I take it that there never was a time, in the history of any people, when there was a demand for more accurate and scientific knowledge, than in consideration of the American Negro of to-day. This is my apology for what shall follow. I need no other!

The first is that unusual type of Negro who will indulge in any kind of sensa-

tional literary (?) bunco—to be notorious, and talked about for a brief space; calling forth others who more foolish than a flock of sheep—when it comes to some scientific fad; once they get started, they are so afraid that the rest of the flock will get ahead of them; they rush and scramble into print. Woe to the Negro in the final results. For the next ten years we are busy explaining to our white friends that even though they are quoting Negro authors, that, to our personal knowledge their statements are not true.

We know, to our sorrow, the avidity with which the crowd seizes the sensational ideas, and how quick it is to grasp the inconsistent, and draw uncharitable deductions therefrom; and yet, it is surprising how many of our leading (?) men, both in and out of the medical profession, will admit unchallenged, and with almost religious resignation, any statement printed about their race; and will make statements designed to be educational, that often are sadly lacking in judgment, good taste, and generally in authority. It is difficult to compute the effects of such misjudgments, when coming from our own people. The causes of these mistakes are, first: Our sources of information are generally hearsay and lacking authenticity. 2d. Because there are factors entering into our problems of which the Bureaus of Statistics and Health Departments take no account, and from which any basis of conclusion can be had only through personal observation and unprejudiced investigation.

A CASE IN POINT:

In the February issue of the *Amer-*

ican Magazine, is an article by Mr. Ray Stannard Baker, is this startling statement, the authority for which is a prominent Negro physician of Indianapolis: "The reports of the Indianapolis Board of Health show that in no one month during the past ten years has the birth rate among Negroes equalled the death rate;" then follows the reports of the year 1901, to and including 1905. A stubborn array of figures, the interpretation of which may, or may not be accepted. Let us briefly consider this statement, which is being widely quoted, and decide whether the conclusions were warranted. First, are the reports of five years, as years, sufficient to show single months, or do these statistics support the statement made from a basis for a conclusion as to ten years?

Again, it is a well known fact that in all cities physicians are negligent in reporting births, while all deaths must be reported. Did the physician take into account the very important factor, that a large percentage of the births are at-

tended by midwives (grannies), of whom the twelfth census reports 19,431 colored in the United States, including colored nurses. Now unless Indianapolis is a marked exception, I venture the assertion that a careful investigation of this one feature would swell the credit side of the birth column of the Negro reports. I venture this other assertion that the Negro primary schools of Indianapolis are just as full as any time and that the children were *all born* and none like Topsy; "simply growed." That the Negro is dying too fast, is true. The causes are temporary and transitional, depending upon economic conditions, prejudiced landlords, shortsighted municipalities, aided by the Negroes' poverty and ignorance of sanitation; certain conditions follow certain violations of Nature's laws.

The widespread crusade against tuberculosis has brought out this fact; that what was once preached, as the Negroes' heritage, is now the white man's plague.

By GEORGE E. CANNON, M.D.

Is the Negro dying out, and why?

I must answer in the negative. The decline in the growth of the Negro population is due to reasons which do not necessarily mean that the race is dying out.

The immoral system in vogue during slavery led to an abnormal birth rate, but with its abolition, moral forces were set to work, and a decline in birth rate was a natural sequence.

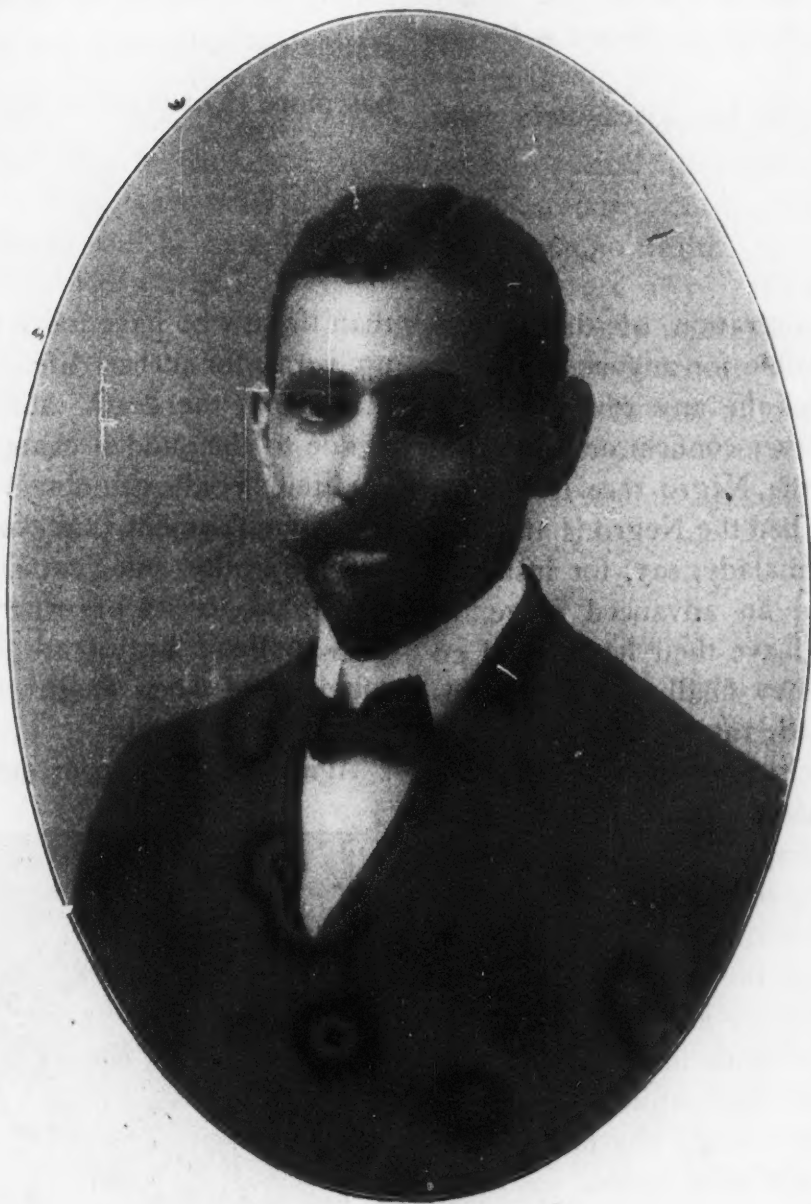
As the Negro advances in intelligence and culture, there is a relative diminution in reproduction.

All races have paid this penalty, as the price of civilization.

As to the high death rate, there are causes which can be remedied.

Freedom opened to the Negro new occupation and pursuits with consequent exposure to a greater variety of diseases.

This, together with the poverty and



GEORGE E. CANNON, M. D., Jersey City, N. J.

unsanitary condition of the masses, greatly increased the death rate.

As the Negro improves in wealth and hygiene there will be a corresponding decline in the death rate, and there are hopeful signs that this is being done.

Another cause of high death rate is the demoralizing effect upon his physi-

cal constitution, which the oppressive methods of American prejudice produce.

This evil psychic influence diminishes the resistive powers of his physical organism.

The Negro's amenability to treatment compares favorably with the other races; and as the causes of his high death rate

are removable, and are in process of being removed, the future outlook is favorable.

In the face of his disclaimers who

claim the Negro is dying out, there stands the bold fact that the population has more than doubled itself since 1860.

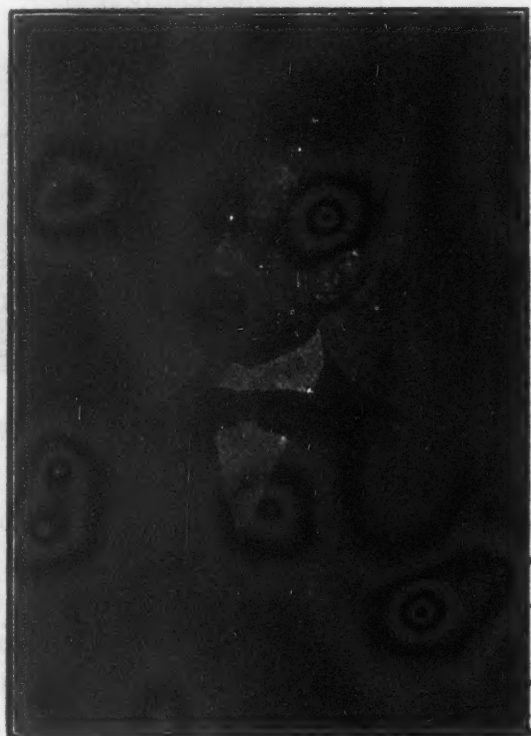
By E. P. ROBERTS, M.D.

The rapid migration of the Negro makes it impossible for anyone to collect reliable statistics in any given locality which would either confirm or refute the assertion that the Negro race is becoming extinct. When the Negro is attacked with any fatal malady, say, for instance, consumption in an advanced stage, at least one-third leave their homes and go South, where they finally die. This increases the death rate there and diminishes it in the cities where they formerly resided. While comparative statistics show beyond disputation that the death rate of the Negro in certain localities is higher than that of any other race, the fact remains that the death rate does not exceed the birth rate and that the race is not becoming extinct in the aggregate. I firmly believe that while the race is numerically increasing, physically, it is deteriorating, and that unless we make a greater effort to maintain and preserve our physical strength, we will surely transmit to our offspring a weak and debilitated constitution, and thereby multiply the present death rate. In all large cities the death rate of all classes is increased.

The races which have for centuries lived in cities acquire a greater immunity to some diseases, especially tuberculosis,

than those who have more recently given up rural for urban life. The marked increase in the death rate of the Negro is due to the sudden change from country life where he can obtain pure air, sunshine, employment that tends to develop him physically, sufficient sleep and nutritious food, to city life where these essentials to good health are too often not sought, and when sought, too frequently not to be obtained.

Again, the women of our race expend



E. P. ROBERTS, M. D., New York City

too much physical energy in working to maintain the family. This energy should be reserved to be transmitted to their offspring. There are more bread winners among the Negro women than among the women of any other race. The inevitable result will be seen in the physical deterioration of the present and future generations.

Premature marriages are also in a measure responsible for our increased death rate. The custom of marrying at too early an age is more prevalent in our race than in any other in America. The death rate of wives under twenty years of age is greater than that between the ages of twenty and thirty. When they marry at an exceedingly early age, their knowledge of hygiene and physiology is

very limited, too limited for them to properly care for the offsprings before and after birth.

In brief, the lack of facilities for systematic physical development; the fact that to a great extent the Negroes' habits in reference to healthy living are worse than they were fifty years ago; the fact that, particularly in case of Negroes migrating from South to North, there is a lack of sufficient physical ability to overcome the differences in climatic conditions; warrant the assumption that unless the doctrine of healthy living is preached and practiced to a greater extent than heretofore, the race will experience physical deterioration and at least an *approach* to extinction.

By DR. U. G. MASON



It is a lamentable fact that the mortuary reports throughout the country shows a higher death rate among the Negroes than among the whites in proportion to the population. No disease is more responsible for this high death rate than tuberculosis. Indeed, too much cannot be said of this "Great White Plague." In many sections of the country, 50 to 60 per cent. of the total death rate among the Negroes is caused directly as result of tuberculosis.

Tuberculosis is caused by minute microscopical vegetable life, develops and grows mainly where a suitable medium is found. Nothing contributes to this

medium more than the ignorance of the law of hygiene.

In public and private schools, every teacher should have systematical instructions in certain laws of hygiene, and see to it that every child entrusted to his or her care is thoroughly trained to avoid the common sources of infection, "the drinking cup." Individual cups should be used.

The towel which wipes from many half washed faces dirt, saliva and nasal discharge is another great source of infection. The borrowing of pencils which contain moist and dry saliva is another great source of infection.

With the necessary ventilation of rooms, living and school, and the proper

amount of outdoor exercise, sunlight and warmth of the body, there is no well founded reason why tuberculosis may not be classed as preventable and finally curable, thereby reducing the present death rate among Negroes.

Notwithstanding, the Negro is dying out at a very rapid rate; I do not advance the theory that the population is decreasing.

It must be borne in mind that the birth reports are very much incomplete in regard to Negroes. From one-third to one-half of all the births among Negroes are not reported because of the fact, many of the mothers accoucheured by a "Grannie" who does not know and cares less about the importance of birth reports. This is particularly true in the dense sections of large cities and in rural districts where Negroes live. Therefore, while our death rate is alarming, we cannot compare it with the birth rate of which we have no accurate account.

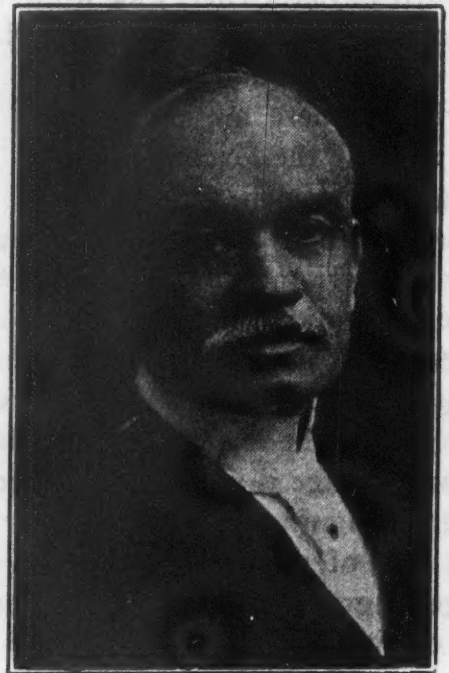
By JOHN R. FRANCIS, M. D.

Your limit of 250 words in reply to this question is a difficult proposition.

In my opinion, the colored American is not dying out. There are no reliable figures available to prove a contradiction to this statement. In vital statistics, as applied to the colored people, we find the greatest inaccuracies and misstatements, and unless they have a more or less definite value the collection and study of them should be discontinued.

They serve no good purpose and are really misleading and positively harmful.

Their deaths are reported while their births are not.



JOHN R. FRANCIS, M.D., Washington, D. C.

Certain conditions in this country absolutely prevent reliable information on the color question. Ignorance of the facts and evasion of the question makes the statistician perfectly helpless in his effort to decide where the Negro ends and the white begins.

Figures, however, conclusively prove that the mortality of the colored population is excessively high. Why?

The reliable official records show that the colored relative death rate is higher during infancy, childhood and early adolescence than at a later period. This fact offers very unsatisfactory results for those who look to the character of the labor performed, his vices and excesses as the chief factors in this very high general death rate.

In my judgment the condition is due to bad housing, bad housekeeping, bad feeding, bad clothing and to the absence

of needed and competent medical advice and treatment at the proper time.

All of these are due to poverty and ignorance.

This hypothesis is strongly supported

by the marked fall in the colored death rate during the past 30 years, the period of their wonderful advance in knowledge and property interests.

By WALTER G. ALEXANDER, M.D.

Is the Negro dying out? Positively no; statistics to the contrary, notwithstanding. Statistics are notoriously inaccurate regarding Negro mortality; this must be evident to any one, for the Negro is certainly increasing in the North, by migration, if not otherwise; yet there is absolutely no diminution of his numbers in the South.

"Statistics" regarding the Negro are erroneous, because, primarily, they are not statistics. Very few of the Southern States require or compel birth and death reports; thus neither an exact or approximate death and birth rate is known. Even in States where reports are required the birth rate is not approximately known (except in New York, where a birth certificate is required before admission to school), for perhaps over one-half of all births among Negroes are attended by midwives, who never make a report.

The fact cannot be denied, however, that Negro mortality is alarmingly and unnecessarily high. The causes usually assigned for this are crowding and unhygienic surroundings.

Until these are factors, they nevertheless cannot be considered the only or even the chief causes; but simply as con-

tributing or incidental, for all things being equal, the Italian and Jew, than whom no other people crowd so much or are so uncleanly, should show a corresponding mortality—but they do not.

The trouble with the Negro is that he has but very little power of resistance, so that he is very susceptible to the inroads of disease; and when attacked has but little of that power called "vital force" with which to combat and over-



DR. WALTER G. ALEXANDER, Orange, N. J.

come it.

But why this lack of "vital force?"

The reason I shall give is perhaps startling, perhaps ludicrous, but it is nevertheless true. The Negro eats too much. He not only consumes greater quantities than would be necessary for the body economy, but the kind of food he best likes, the method of its preparation and his manner of eating it are least conducive to the development of perfect digestion; he therefore *assimilates* but little of the food he swallows (few of them eat). In other words,

from a maximum of *consumption* he receives a minimum of *nutrition*.

His body cells grow and proliferate; and the individual *looks*, fat and strong—nevertheless these cells do not contain the vital elements of strength and are therefore but little able to withstand or resist disease. Less food, more wholesome food, properly cooked food and food properly eaten may produce for the individual Negro, as well as his posterity, a constitution as virile as that of his forefathers.

By A. WILBERFORCE WILLIAMS, M. D.

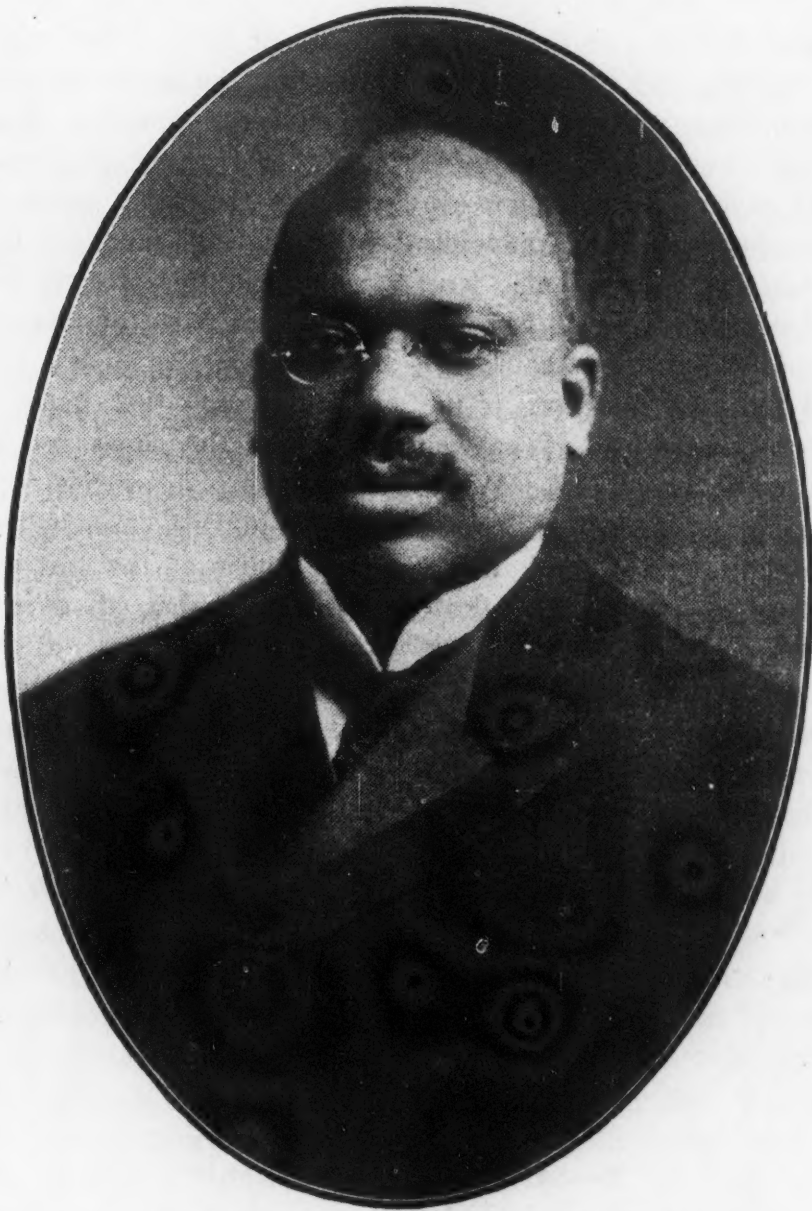
This question can, from the very nature of things, be answered only from the standpoint of an opinion derived from observation, investigation and an inadequate knowledge on the part of the best and most learned of us; for reason, there is no regular, accurate and authentic data kept of the statistics of the Negro in this country upon which a scientific deduction could readily be made. In fact, the best statistics of the United States gives the record of about 14 per cent. only, of the population of the Negro race in America.

In many sections and counties in the South, no record is made of the birth rate of the Negro. In other words, it is not necessary for the Negro baby to have a permit to be born into the world; but the most accurate record is kept of the death rate of our people; and in nearly all of the cities and counties the deaths must be reported and a permit

obtained before one can or may be buried. Then, too, many children are born without the assistance of a physician, but not one can secure a burial permit without the signature of a physician, a coroner or some one duly authorized by the law of the city, county or State.

All this idle talk about the Negro dying out and soon to become extinct in this country, to me, is mere rot—the outcome of a great many of our physicians and would-be prominent persons, trying to get into the limelight of the public by making statements unfounded or by going off half cocked—who are too lazy or too ignorant to investigate and get down to the real bottom of the matter.

According to the statistics, you will notice that there are about 86 per cent. of the Negro population of this country of which there is no accurate statistical record kept. I have practiced medicine for fifteen years in the second largest



A. WILBERFORCE WILLIAMS, M. D., Chicago, Ill.

city in this country, and I have been connected with two hospitals in which a large percentage of the inmates were of African descent, but I have not been able to observe anything that would convince me that the death rate among the Negroes is greater than the birth rate.

I desire to state, however, that the Negro, in my opinion, is dying more

rapidly than he should; but that fact is due very largely to his sanitary conditions, hazardous occupations, long and unreasonable working hours. Many of them are in hotels, sleeping cars and shops where the air is vitiated and a menace to good health; and too, many of our churches, assembly halls and homes are poorly ventilated, shutting out the

pure air and sunlight, two of the greatest factors in health; and the excessive use of alcoholics, irregular habits of eating and sleeping; improperly and midnight carousals have a great deal to do in undermining the health and reducing the vital resistance; but *this* is also true of the *white* Americans. They, too, are dying more rapidly than they should.

Now in reply to your question, Is the Negro dying out and why? I answer in comparison with himself, no. Why? Because forty years ago there were nearly four million, and to-day, if accurate statistics were made of all those who are classed as colored Negroes, in ordinary acceptance of the term, the record would show over 12,000,000. While I do not believe the Negro is dying out, I have reason to believe that he is being absorbed or amalgamated with all of the other races in America—with the Jew, Italian, German, Irishman and American, etc. It therefore stands to reason that you cannot have two large streams flowing side by side down the

annals of time, breathing the same air, attending the same schools, colleges and universities, reading from the same books and under the same institutions, praying the same prayers, without an intermingling, finally a coalescence, producing another stream made up of the component parts of this great black and white stream.

The things that make a nation or a race, and the spirit and the thought of the nation or race's institutions; the Negro in this country has imbibed the same spirit of thought and love of the institutions that all other good Americans have, and he is no better, no worse, no different from the others; hence the amalgamation of these two great streams. It may not be in your day nor mine; but in my opinion, it will be the solution of the so-called race problem.

So I have no fear of the Negro dying out because of his inability to keep up with American civilization and stem the tide of existing conditions and make good in every particular.

By SAMUEL G. ELBERT, M.D.

TWELVE years ago there appeared a work which, for a time at least, had great weight and influence in shaping public opinion as to the probable racial destiny of the colored people in America. "Race Traits and Tendencies of the American Negro," by Frederick Hoffman, was up to that time the most thorough and complete study of the Negro,

from the statistical standpoint, that had appeared. His conclusions, reached from a priori considerations, for the justification of which his facts had been collected, pointed to the ultimate and sure extinction of the American Negro. But Mr. Hoffman's deductions were not generally accepted by students of social problems, and careful study made in the decade following the publication of his book has lead to very different conclu-

sions.

An unbiased and scholarly study of the "health and physique of the Negro American" was made some two years ago by the Eleventh Atlanta Conference and its findings, based on the statistical tables of the twelfth census, on United States army reports and on the reports of Board of Health of the leading cities of the country having a considerable Negro population, are, in many cases, quite the opposite of Mr. Hoffman's, and are accepted and largely verified by the knowledge and experience of most physicians and sociological students in close touch with the Negro.

According to the census of 1900, there was a numerical increase of 1,345,318 in the Negro population during the decade 1890-1900, which was a rate per cent. increase of 18. A conservative estimate places the probable number of the race at the beginning of the third millenium at 35,000,000.

By comparing the number of children with the number of women of child-bearing age, it has been found that the Negro birth rate is and always has been greater than the white, in spite of all unfavorable conditions. In fact, of the native stocks in America, the Negro is by far the most prolific.

Because of the occupations in which they are chiefly engaged; because of their unsanitary housing and ignorance as to hygienic methods of living; because of their lack, when sick, of proper medical attention (either due to their own ignorance and financial inability to pay for service or to the gross indifference and negligence of physicians called in),

and because of their lack of ability to secure the necessary home or hospital nursing, the Negro death rate has greatly exceeded the white. Especially in the large cities, where in addition to other disadvantages, they come more closely in contact with the vices and evils of modern civilization, the rate has been exceptionally high.

That this excessive rate is due chiefly to the causes stated and not to inherent race traits and tendencies, is most convincingly shown by late United States army vital statistics; for in the army both races are on terms of equality as to age and initial condition of health and receive the same treatment and are subject to the same diet, work and social habits. It is found that the death rate of the colored troops from various diseases are smaller in almost all cases, except in lung troubles—pneumonia and tuberculosis—than those of the whites.

Consumption is unquestionably the greatest disease foe of the colored people, but it is to be noted that even this has recently perceptibly diminished, though the immortality from this cause is still far too great. In fact, it appears that in the last decade, during which there has been marked advance in intelligence, financial standing, sanitary living, etc., there has been a steady decrease in the general death rate, even in the most unfavorable communities, and there is good reason for believing that continued advancement along the lines mentioned, will, in a reasonable length of time, bring the figures to the normal.

The race is not dying out, but on the contrary, in spite of all the handicaps of

"race, color and previous condition of servitude," is growing stronger and more fit to take its place on the world's bat-

tlefield, where the fittest shall in the end survive.

Wilmington, Del., Dec. 10, 1908.

By DR. P. A. JOHNSON

THIS is a question upon which there has been considerable speculation and gratuitous assumption. There has been much positive assertion without corroborative statistics. If negative evidence were not easily and conveniently at hand, the question would be one of relatively grave import, but there is no rational ground for the slightest anxiety as to the constant increase of the race numerically, as well as of its undiminished virility, which I shall endeavor to show conclusively within the compass of this brief article.

According to the twelfth census of the United States, which may be accepted as the most reliable statistics accessible, the general enumeration in 1870 gave the foreign born Negro population as 9,645, in 1880, 14,017. In 1890, that population on the mainland of the United States was 19,979, and in 1900 the entire area of enumeration gave the same population in the mainland of the United States as 20,336, and the entire area of enumeration gave 20,493. In 1870, the general enumeration gave the native born Negro population as 4,870,364; in 1880, 6,566,776; in 1890, 7,450,061. In 1890, the native born population in the mainland of the United States was 7,468,697, and in 1900, on the mainland of the

United States, 8,813,658. In 1900, the entire area of enumeration showed that population to be 8,820,296. In 1870, the general enumeration gave a total population of 4,880,009; in 1880, 6,580,793; in 1890, 7,470,040. In 1890, on the mainland of the United States, the population was 8,833,994, and in 1900, in the entire area of enumeration, the total Negro population was 8,840,789. From 1890 to 1900, the excess of births over deaths in the United States and territories was 1,293,255, or an annual excess of births over deaths of 19.1 per 1,000. The increase of the native born Negro population from 1890 to 1900 and the excess of births over deaths per 1,000 were 1,376,784, or 17.8 per 1,000.

From these figures it is abundantly and conclusively evident that there has been a steady annual increase by births over deaths at the rate of 17.8 per 1,000, and there is no statistical evidence of a decline. Therefore, there exists no cause for apprehension and ominous forebodings.

This increase has been going on from 1870 to 1900, a period of thirty years, as shown by the vital statistics of the twelfth census of the United States, and it is not unreasonable to assume that the increase has continued at the same annual ratio, or with slight variations, during the last eight years, in view of improved

sanitation, better hygiene, the rigid enforcement of stringent sanitary laws in large towns and cities, together with improved knowledge of the rearing of children, the care of infants, with generally improved living conditions for the adults; and a most positive proof is that given by the census, which shows that the decrease in infant mortality has been gradual since the taking of the census in 1870. It is due mainly to these statistics that I can state with a degree of certainty that the Negro race is not only not dying out, but has been increasing steadily since that date. The difference between the birth rate and death rate shows the increase or decrease in population. Now, since the annual birth rate of the Negro race has been greater than the death rate, from 1870, it is proof conclusive that the race will survive in this country.

Assuming that the conditions and environments by which the race is surrounded in Africa are designed to limit its growth or perpetuation, and even if this fiendish design be accomplished there, as it has with the North American Indians and Australian. The conditions under which all races live in this country are regulated by various legal enactments as to hygiene and general sanitation. The Negro realizes that by conforming strictly to these statutory requirements, his habitat becomes such as to form a bulwark against the inroad and spread of the many forms of disease which menace infancy and early childhood as well as later life. The purpose of the crusade against infant mortality started in Europe and recently estab-

lished in most of the large cities of the United States, is to see to it that an infant has the right start for a proper development during the first twenty months of infant life by scientific feeding, whether it is breast or artificially fed. This crusade will compel the production of fresh milk and other pure foods for babies in large towns and cities. The germ laden milk is doomed by the science of pasturization, and infant destruction from this cause must be lessened to a marked degree. This has been proven by the statistics of the New York Milk Committee and various other committees working to check infant disease by proper diet.

The spread of tuberculosis among Negroes will eventually be checked, or limited to narrow zones, by such preventive measures as are now being planned. In all parts of the civilized world, when the Negro shares the benefits of civilization alike with other races, his mortality from every form of communicable disease is being reduced by the vigorous enforcement of strict sanitary and quarantine laws.

Even if the death rate of the race in our large centers of population be higher than that of other races, it does not prove that it is from any inherent weakness or lower resistance, but rather from being forced to live in any uninhabitable and disease breeding quarters; that physically or mentally, the Negro shows no sign of decadence is proven by his ability to rise from abject poverty to a position of affluence and influence within forty years, against every opposition, imposition and indignity.

Race suicide is another great problem the white race everywhere is called upon to solve. This pernicious habit has greatly lessened the birth rate in France and other Caucasian countries. Whenever the Negro and white races live conjointly in large bodies, the birth rate of the Negro race has exceeded that of the white race in proportion to their relative numbers.

In view of the application of all these preventive and preservative measures

which have been and will be enacted, it is not extravagant to assume that the increase of the Negro population may be considered as guaranteed; for it is not likely that the death rate can gain over the birth rate with such scientific methods for the prevention of disease, and the preservation of the equilibrium of health as have come into vogue since the taking of the census in 1870.

Editor's Talk

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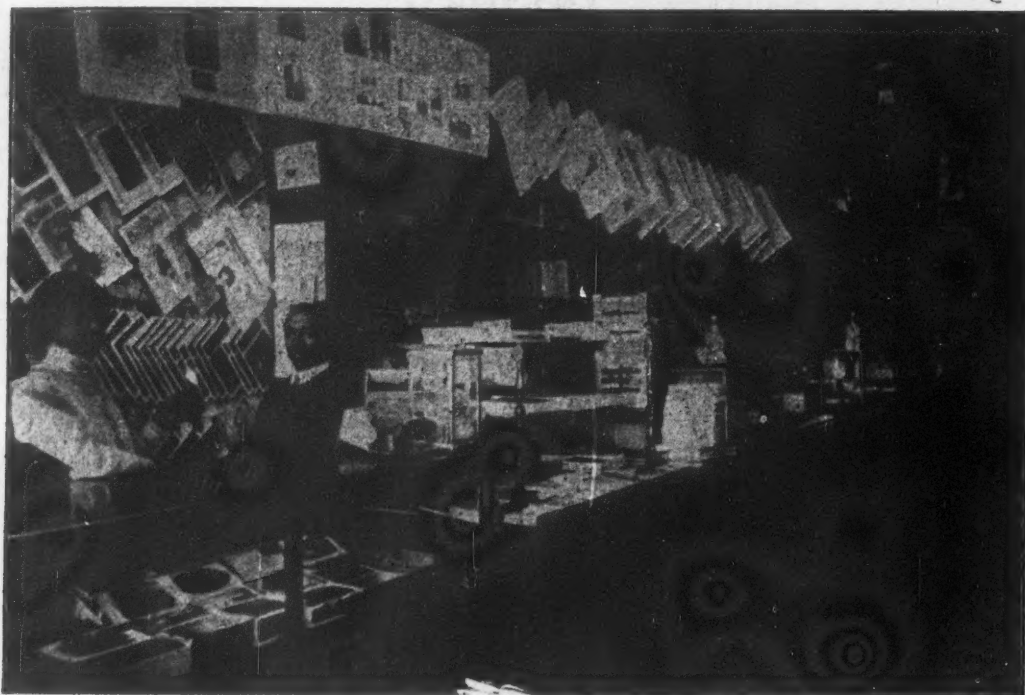
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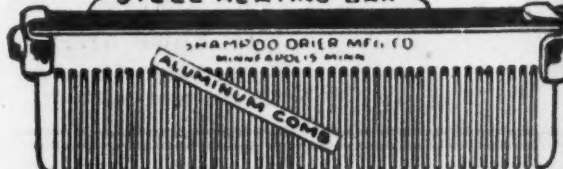
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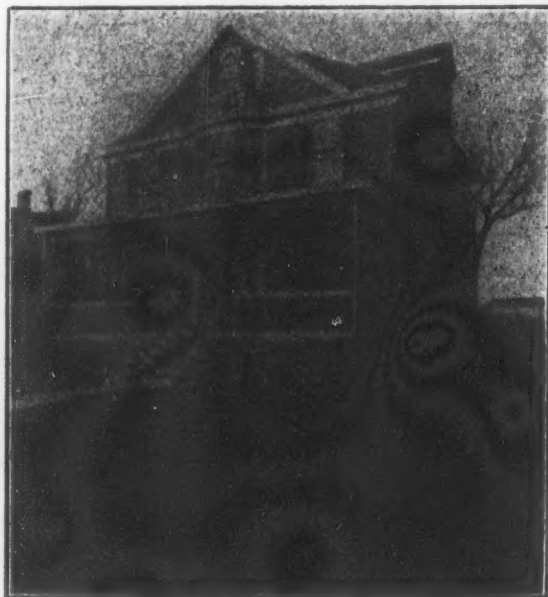
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